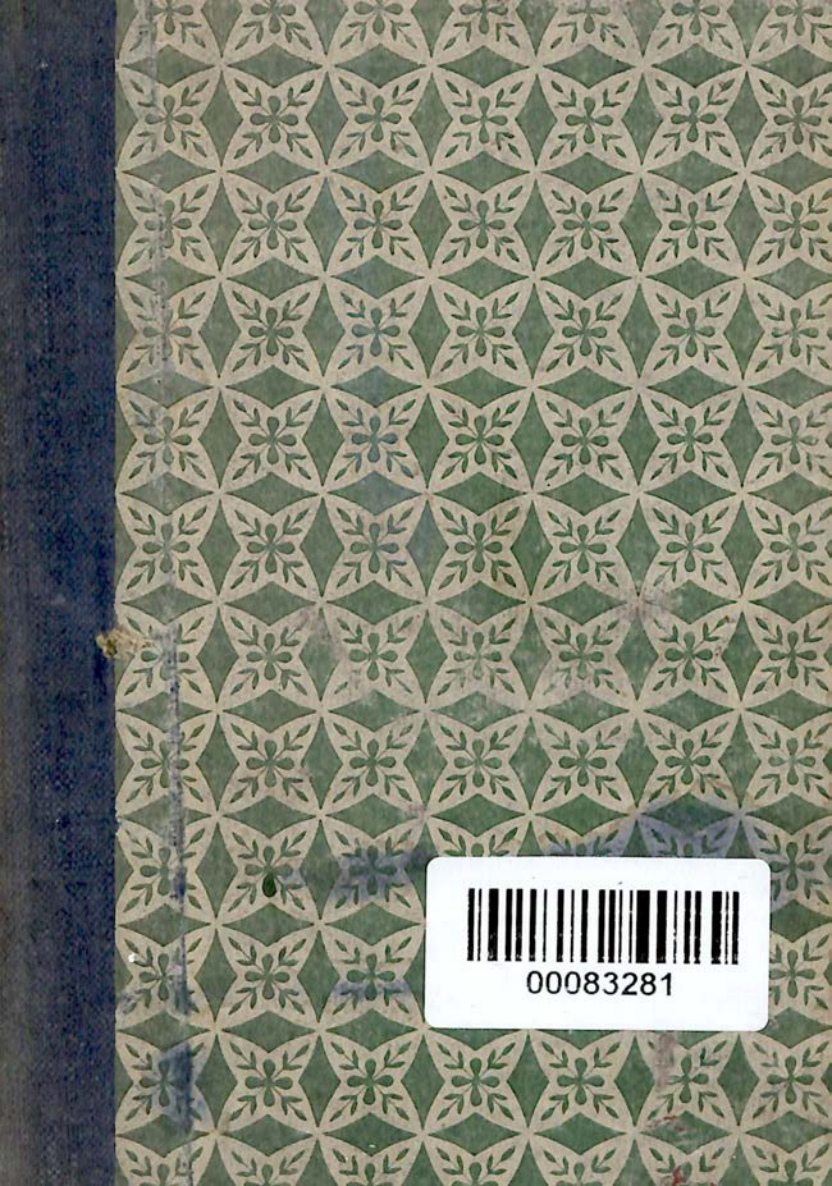
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THE BUILDERS OF BABEL.

THE

Builders of Babel.

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BY

DOMINICK M'CAUSLAND, Q.C., LL.D.,

AUTHOR OF "SERMONS IN STONES," "ADAM AND THE ADAMITE," ETC., ETC.

"God drave asunder and assigned their lot
To all the nations."

LONDON:
RICHARD BENTLEY AND SON.
1874.

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PREFACE.

THE following pages have been written to elucidate the fulfilment of one of the oldest prophecies of the Bible in the events that constitute the history of the civilized world. History, in the ordinary sense of the word, signifies the authentic history of mankind, which admittedly commences at the first Olympiad, 776 B.C. But the history to which we refer has been developed far before that date by the new science of "Prehistoric Archæology," which has come into existence within the last fifty years, and has been consolidated and rendered fruitful by some of the most astute and enterprising of modern philosophers.

By studying the relationship of languages, identifying and interpreting ancient myths, deciphering hieroglyphic, cuneiform, and other

archaic inscriptions on papyri, clay tablets, and cylinders, on buildings, rocks, and slabs, medals and coins; by comparing the architecture of old edifices in different parts of the world, and thus tracing the migrations of the early civilizers of mankind, a record of prehistoric times is disclosed that was unknown to our ancestors, and which bridges over the misty gulf that has hitherto intervened between the primeval history of the Hamętic and Japhetic branches of Adam's race in the Book of Genesis, and the Grecian era.

This dark interval is thus found to have been occupied by a civilization that flourished in Chaldæa, Arabia, Egypt, Phœnicia, and her many and distant colonies, for nearly two thousand years; and preceded the Japhetic (better known as the Aryan) and Semitic civilizations, which have been long supposed to have divided the whole world of history between them. This increase of our knowledge of Oriental affairs has restored the links that bind the builders of Babel to their descendants, throughout all their generations, to the present day—assuring us of the reality of the dispersion at Shinar, and its object, cause, and con-

sequences; and setting the seal of truth on the sacred record.

The importance of utilizing such inquiries, for the establishment of the authenticity of the Scriptures, cannot be exaggerated; for every addition to our knowledge of prehistoric events, from whatever quarter it may come, must contribute to a better understanding of the primeval history in Genesis, and mitigate the evils that have arisen from the unnatural state of hostility that has prevailed, throughout all the ages of Christendom, between the religionist who disregards science, and the philosopher who ignores revelation.

Both these classes—and they are numerous and influential even in the present day—are equally hostile to, and deprecate, any attempt to reconcile Scripture and science; the former, because they despise the Bible, and reject its authority; and the latter, because they cannot, or will not, distinguish between what is true and what is false in science. But there is a third class, composed of those who regard Scripture as the exposition of divine infallible truth, and who, at the same time, respect science as the true interpreter of the phenomena of nature. Such

men are honestly and earnestly seeking for the harmony that must necessarily exist between the well-ascertained facts of science and the rightly understood words of revelation. To such this work is dedicated; and the Author trusts that his inquiries may operate to encourage the study of secular knowledge in connection with the knowledge that has been so wonderfully preserved for our instruction in the pages of the Bible—to the better understanding of God's way upon earth, "His saving health among all nations."

D. M'C.

Dublin, March 1st, 1871.

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THE BUILDERS OF BABEL.

CHAPTER I.

The Dispersion.

"*So the Lord scattered them abroad.*"—Gen. xi. 8.

THE present era of the world is marked by a rapid accumulation of knowledge, produced by an unprecedented increase of scientific discoveries. Nature is yielding up her secrets abundantly to the inquisitive spirit and persevering research of the philosopher; and man is calling on each new fact, as it becomes developed, to aid in the expansion and extension of the comforts and conveniences of civilized life. The ground on which we tread, the air we breathe, the clouds above and the ocean around us, so long unquestioned by man, are now eloquent of the presence and power of the Creator; and the smallest particle of matter that contributes to the great whole reflects the wisdom and good-

ness of the mighty Architect of the universe. The same spirit of inquiry that has thus tended to develop the laws by which the Creator has produced and regulated the phenomena of nature from the beginning, has also led to the investigation and development of the state and condition of pre-historic man, from relics of antiquity and works of art which have survived the long-buried fabricators, and are now contributing materials for the construction of their long-lost history.

Fifty years ago the records of the civilized world commenced with the Grecian and Roman histories. With the exception of the Bible, and some fragments of the writings of a few Oriental historians, which have been preserved in the works of later authors, nothing was known of those centres of Eastern civilization, which undoubtedly existed in the fertile valleys of the Nile and Euphrates, and throughout all the countries that lie between those rivers and the Ganges, long before the dawn of European civilization. The remains of cities, temples, and palaces, of pyramids and catacombs, hieroglyphic and cuneiform inscriptions on rocks, monuments, medals, and coins, met the eye of

the traveller throughout the East; but the stories they had to relate of former generations were untold and unknown, until the modern science of "Pre-historic Archæology" drew aside the veil that concealed them, by disclosing the mode of deciphering the mysterious characters, and has thus enabled the present generation to read some of the secrets of the remote past. Champollion and Young, very early in the present century, supplied a key to the perusal of the hieroglyphics of Egypt; and Rawlinson, Hinckes, Jules Oppert, and others, have interpreted and taught us how to decipher the cuneiform inscriptions on the Babylonian and Assyrian monuments; so that the political and religious institutions, and the domestic habits and customs of the ancient Egyptians and Assyrians, may now be studied and apprehended like those of the nations and peoples of the historic era.

The only written history of events contemporaneous with those thus rescued from oblivion, is that contained in the Holy Scriptures, which have preserved for us the records of the Semitic race, reaching back to that period of the earth's history when life and light struggled out of

chaos, and expanding onward through the ascending stages of the animal and vegetable creations, until, in the fulness of time, *a man* appeared in the image and after the likeness of his Creator, and was endowed by Him with dominion over all the other works of the Creation. If this history be true, if the Bible is —what it assumes to be—the word of truth, it would be strange if the lamp of science—which reveals in the dust and stones beneath our feet a deeply interesting and instructive history of their own past existences, and the relics of ancient art, which are now speaking intelligibly, and with authority, from their long neglected graves—did not shed some rays of light on its old records, to develop their teachings, and multiply the proofs of their truth and inspiration.

The Bible is a book which is radically different from every other written document, ancient or modern ; and even irrespective of its claim to be of divine origin, and of its sacred truths which lead from time to eternity, it is, in a secular point of view, worthy of the most critical study and serious attention of the wisest philosophers. It has been well observed that

it is the oldest book in existence, and yet it never grows old.

"Unchanged, unchanging—old without decay,"

it speaks to the present generations of mankind as intelligibly as it has spoken to all generations since it was written. The world has progressed from small beginnings to its present dimensions; nations have been born, waxed strong, and died out; advancing knowledge has established true, and obliterated many false, theories; but the records of the past and the predictions of the future that are preserved in the pages of Holy Writ, though often questioned, have never been falsified. The Vedas and the Zendavesta, the sacred books of the Brahmans and Zoroastrians, are proved by severe criticism to be as old, or nearly as old, as the books of Moses, and are deeply interesting and instructive as submitting to modern consideration the ancient thought of the great Aryan progenitors of the Hindoo and Persian; but there is nothing that authenticates them as containing outpourings of a supernatural influence. They propound no cosmogonies that have not been disproved by the discoveries of science—no histories that are

intelligible and instructive—no prophecies that were to be verified by subsequent events. There are no witnesses to attest a divine origin of these writings, as the outcast Jew and the restless Ishmaelite, the desolations of Palestine, the ruins of Babylon and Nineveh, the barren sites of Tyre and Sidon, and the degradations of Egypt, attest the inspiration of the Hebrew prophets, from Moses to Malachi. They are essentially human, and wholly devoid of any divine element.

The early histories of all people and communities, except that of the Jews and Arabs, are mythological and unhistorical; and the inclination of the neologians of the present day is to relegate the early chapters of the Book of Genesis, from the Creation to the Dispersion at Shinar, to the same category of unreality. The calling out of Abraham is supposed by them to be the commencement of Semitic history, as the first Olympiad (776 B.C.) is admitted to be the commencement of genuine Grecian history. But it will be found that every science that springs up around the paths of progressing humanity, and every new fact that is brought to light by the inquiring sons of Japhet, confirm and establish

the history of these primeval events that have been preserved for us in the first eleven chapters of Genesis.

Two sciences of recent growth—geology and comparative philology—have contributed much to the elucidation and authentication of this portion of the Scriptures; though in their infancy they were upheld by the sceptic, and denounced by the believer, as destructive of the claims of the Mosaic record to inspiration. The geologist has, from the stones, clays, and gravels that form the crust of the globe, compiled a history of the divine *modus operandi* in the formation of our earthly abode, and elucidated the order in which the various forms of animal and vegetable organisms with which it has been furnished came into existence. The comparative philologist has, in like manner, from words and grammar that lay unheeded around, like the stones of the geologist, traced the pedigrees of the human families of the world to their respective sources. By the former, therefore, we can test the Mosaic record of the Creation; and by the latter, the primeval history of Adam's race, preserved in Genesis. The labours of the archæologist have also contributed valuable infor-

mation regarding the early career of mankind, which will be found to assist in guiding us through the misty ways of their primeval history.

For centuries, all Christendom, with few exceptions, believed that God had made the world and all things in it in a period of six natural days. The Bible was supposed to have stated such to be the fact, and few believers conceived that there could be any doubt upon the subject. The first chapter of Genesis treats of the creation of the world and its inhabitants. The science of geology instructs us as to the mode in which our globe was formed, and the order in which its vegetable and animal organisms came into existence. When the science was in its infancy, it was generally supposed that the teachings of Genesis and geology were wholly irreconcilable; but since it has struggled into its present state of maturity, it has been found that the order in which created beings have been shown by the geologist to have come into being, is in truly wonderful accordance with that presented to us in the first chapter of Genesis, and proves the truth and inspiration of the Mosaic record—subject only to the condition that we read the word "day," in that chapter, as indicating a long geologic

period of time, and not a mere natural day of twenty-four hours. And, accordingly, there being satisfactory evidence within the pages of the Bible, that the Hebrew word may be so understood, few persons of enlightened understanding have hesitated to adopt that rendering of the word "day," and to appropriate the irresistible evidence of inspiration that it carries with it. Those who still desire to adhere to the natural day reading, lose the valuable testimony that geological science has contributed to the authenticity of Holy Writ.

Again, the Mosaic narrative of the Flood was long considered as recording that all the dry land on the face of the earth had been submerged beneath the waters, and that the overflow had carried destruction to every living creature, from east to west and from pole to pole, with the exception of Noah's family and the few animals that were with them in the ark. The knowledge of later days has corrected our notions in this respect, by showing that such an occurrence as a universal submersion of the dry land could not have taken place within the last six thousand, or even sixty thousand years; but there are indications that a partial, though in itself an

extensive subsidence and submergence, did probably take place in the countries surrounding Ararat and the Caspian Sea, at no distant period of time, destructive of course to all the animal creation within its sphere, unless so far as some may have been preserved by human exertion. Besides, it is manifestly an impossibility that every known species of terrestrial animal could have been congregated from arctic and tropical climes to one spot in Southern Asia, and from thence diffused, over mountains and across seas, to the remote bounds of the earth where they are now found.* And accordingly it has been shown that the Hebrew text of the record of the Flood does not represent and necessitate a belief that the Noachian deluge was more than

* In a recent discussion in a scientific institution on the extent and effect of the Noachian deluge, it was admitted by those who contended for its universality, that such a construction of the sacred narrative necessitates a new creation and redistribution of animals throughout the earth *after the event*; and it was suggested by the Chairman, that by the application of Darwin's theory to a limited extent, we might, for anything that science shows to the contrary, account for all the various animals now distributed over the face of the earth, from those species that were preserved in the ark. This admitted alternative of consequences—a new creation, or multiplication of species by natural selection—is a sufficient refutation of the doctrine of a universal deluge.—*Journal of the Transactions of the Victoria Institute*, April, 1870.

a partial or local catastrophe, or that it prevailed over any part of the earth's surface more extensive than that occupied by the race of Adam at that early period of their history, and destroyed them, with the exception of Noah's family, and the comparatively few species of the animals with which they were surrounded in that country.

We now approach the narrative of another event recorded in the early chapters of Genesis, which has not met with as much consideration and discussion as the records of the Creation and Flood; but which, when read by the light of comparative philology, will be found to supply another proof of the truth of this primeval record of our race. After the waters had swept over the abode of Adam's race, it became the mission of Noah's family, consisting of eight persons, to replenish, or colonize, the earth with their descendants. How that mission was to be fulfilled, and how that the arm of the Lord was stretched out to effect His purpose, is recorded in the narrative of the confusion of tongues, and the dispersion of the confederated descendants of Noah on the plains of Shinar; and this record we shall now proceed to verify.

The localities of the three leading events of

primeval history—the creation of Adam and his fall, the flood, and the confusion of languages —are marked on the map of the world by the confluence of two rivers, by a mountain, and by a plain. Euphrates and Hiddekel, or the Tigris, meet on the site of Eden, the scene of Adam's creation and fall; the mountains of Ararat look down upon the lands that were covered by the flood in the days of Noah; and the plain of Shinar witnessed the confusion of speech which caused a severance of the family of that patriarch that has never been restored, and continues to the present hour. We are thus led to Mesopotamia, in South-western Asia, the country of the two great rivers, Euphrates and Tigris, which descend from the mountains of Ararat, in the high lands of Armenia, water the plains of Shinar, join their streams where Eden bloomed, and pour their combined waters into the Persian Gulf. From the regions of Ararat the families of Shem, Ham, and Japhet journeyed instinctively down the banks of the Euphrates, or of the Tigris, until they reached the plains of Shinar, or Babylonia; and there they commenced to build a tower, or temple, of bricks and slime; and there it was that the

Almighty effected a separation of the three tribes, by confounding their common language, so that they could not understand each other's speech; and they left off to build the city, and were scattered abroad on the face of the earth.

To understand and appreciate the nature, object, and effect of this divine visitation on the forefathers of our race, it will be necessary to revert to that period of the family history when their progenitors, few in number, were congregated at, or near to, Ararat, before they had commenced their pilgrimage down the Euphrates to Mesopotamia. Then it was that Noah uttered that prophecy of the destinies of each of his three sons and their respective descendants which has had its fulfilment in the history of the civilized world from that hour to the present:—

Cursed be Canaan; a servant of servants shall he be unto his brethren.

Blessed be the Lord God of Shem; and Canaan shall be his servant.

God shall enlarge Japhet; and he shall dwell in the tents of Shem; and Canaan shall be his servant.

This declaration of the future of the three sons of Noah is followed by a short description of the regions which were to be occupied by each of the three families; and which were, no

doubt, so occupied at the time it was written. The progeny of Japhet were to have the possession of certain specified districts; the Hamites were to appropriate others; and to the Shemites were allotted other regions for their dwelling-places. It was plainly in the counsels of God that the tribal identity of each of the families of Shem, Ham, and Japhet, should be preserved, by a *tribal separation*, in order that the realization of Noah's prophecy might be ensured and conspicuous; and this was accomplished by the confusion of tongues, which eventuated in their dispersion or severance, as recorded in the eleventh chapter of Genesis. The accomplishment of the prediction, which will appear to have been fulfilled to the letter, required that the three families or tribes should not only be severed, but that their posterity should be kept separate and distinct from each other. And it is impossible to conceive any means better calculated to ensure such a result, than the endowment of each of the families with a language that was unintelligible to the others. No more effectual link could have been devised to bind the members of the same tribe together than the tie of a common language; while the

object of keeping the three distinct from each other could not have been more surely attained than by rendering them mutually unintelligible. Thus the dispersion at Shinar was a tribal separation; and they were divided, as the Scripture record declares, "*according to their languages.*"

The tenth chapter of Genesis assigns with sufficient certainty the countries in which the early Hamites, Semites, and Japhetites were respectively located after their separation. The Hamites occupied the region which extended from the Mediterranean to the Persian Gulf, including Palestine, Babylonia, Arabia, and Egypt. The descendants of Shem had possession of the countries to the north and east of Babylonia—Assyria, Elymais, and Kurdistan; while the Japhetites were settled in Greece, Asia Minor, and Armenia.

The enlargement of Japhet purports, not only an increase of population of that particular tribe, but its accompaniment, a territorial expansion by migration, or colonization of other lands throughout the earth. Such was the declared destiny of Japhet's descendants. "Blessed be the Lord God of Shem," was a

blessing on the Semite as a people who should from the beginning be signalized as acknowledging and worshipping the only true God, the King of kings and Lord of lords. Such was the destiny of the progeny of Shem. Ham had no blessing, and no part to perform, either politically or religiously, on the stage of the world's history. His descendants had no defined destiny to fulfil, beyond the predicted servitude of Canaan to Shem and Japhet.

Now, if this Scripture record be true—if Noah's prophecy defines, affirmatively or negatively, the future of these three tribes—if the Bible account of the confusion of language and the dispersion had any reality, the history of the world, from its earliest date, should be an echo of Noah's prediction, and present to view three tribes or varieties of civilized man, all ethnographically of the same race, and yet plainly distinguishable from each other by their respective languages, which involves, as will be found, a distinction in their moral and intellectual qualities and instincts. And while one of these tribes was to be conspicuous for a tendency to enlarge their borders, by colonizing and diffusing themselves throughout the earth, a second was to

be remarkable as recipients of the testimonies and oracles of the true God, who is ultimately to be blessed, or recognized and acknowledged by all mankind, as the Lord of the whole earth; and a third, politically superior to the other two in their early days, and in the occupation of the all-important site of Babylon, the capital of the mighty Nimrod's kingdom, was to disappear, after a short-lived supremacy, from the great procession of progressing humanity, losing their identity as a separate people in the onward march of civilization and religion. Such ought to be the aspect of humanity presented by history, if this primeval prophecy be, what it purports to be, the well-spring of the events which constitute the history of the civilized world. And if that history is found to be conformable with the prediction, we shall be furnished with another sensible and convincing proof of a special Providence in the affairs of mankind and of the truth and authenticity of Holy Writ.

A survey of the globe, and a consideration of its ethnic condition, establish the fact that its various continents and islands are, and have been from time immemorial, inhabited by races of mankind, distinguishable from each other by

their complexions, physical conformations, and by moral and intellectual attributes, which present every variety of the human form and capacity, from the low and brutal Australian, Hottentot, and Fuegian, to the highest specimen of the highly-cultured European. Of these various races, there is one that is manifestly superior to all the others in everything that constitutes superiority and pre-eminence in humanity, commonly known as the Caucasian; and their geographical position is well defined on the map of the world. They have long been the inhabitants of all the countries that constitute the continent of Europe, the northern shores of Africa, and southern Asia, from the Mediterranean to the Ganges. In later years, they have been extending their borders westward throughout the vast expanse of America, and all other lands which have been colonized by the European, in his progress to fulfil his mission to multiply and replenish the earth. The Mongol and Malay races border them on the north and east, the Negro races on the south, and the American Indians on the West. This pre-eminent race, obviously and admittedly the descendants of one pair of ancestors, have, from

the dawn of history, been supposed to consist of two branches, distinguishable from each other, not only by their languages, but by moral and intellectual qualities which have never been known to change throughout all their generations. One of these is known as the Semitic family; the other has been designated by historians as the Aryan, by philologists as the Indo-European, and by religionists as the Japhetic—all denoting one and the same people. But by whatever name they are known, the Caucasian Semites and Japhetites are the only people who have taken and retained an historical position in the procession of humanity, from the tents of their nomad ancestors on the banks of the Euphrates, to the palaces and temples of European civilization and religion. No others have ever risen above the level of their remotest progenitors. Mongols and Malays, who, physically and morally, approach nearest to the Caucasian type of mankind, are as they have been from the beginning, neither raised nor lowered in the scale of humanity; and if no other race of a higher degree had existed on the earth, all experience declares that mankind, humanly speaking, would have been

without a history, and without any true conception of a God. The fertilizing stream of human development would have remained stagnant; no Japhet would have been enlarged, and the Lord God of Shem would have had no worshipper.

All the inflectional languages that are spoken within the Caucasian area, with a very few exceptions,* belong to two families of speech, the Semitic and the Indo-European—sometimes called the Aryan, and sometimes the Japhetic—which have been in contrast ever since the dawn of the historic era. Hence it has long been considered as a well-settled principle, that these two branches of the Caucasian race had, from the first, divided the whole world of history between them. But recent research of prehistoric archæologists has shown, that another once vigorous but short-lived race, known as the Hamite, are entitled to claim a share in the great work of civilization. There is abundant evidence of their having existed as a once powerful and all-important people; but their relics have been, until of late, erroneously

* The Basque and the Hungarian, which are of Turanian origin.

ascribed to the Semites, by reason of their having been in occupation of territories now and long in possession of people speaking Semitic languages. But they are found, on a closer acquaintance, to have been very different, in all the essentials of social and political life, from the true descendants of Shem, who are now represented by the Hebrew and Arab, the progeny of Abraham. The remnants of their works, which enlightened research is daily bringing into light, and the historical notices of this obscured, and nearly extinct, race, though scanty, are sufficient to constitute a marked distinction between them and the true Semites, as will presently more fully appear.

The leading characteristic that has ever distinguished the Semite from the Aryan, or Japhetite, is a devotional tendency that has coloured their whole existence, and has led them, under the Divine guidance, from the days of Noah, to uphold the worship of the one God —the God of the Hebrew, the Christian, and the Mussulman. The simplicity of their idea of a Supreme Being, separate and distinct from the works of the Creation, has been instrumental in preserving them from the mythological fantasies

that prevailed among the Japhetites, whose rationalistic imaginations effaced the boundaries between divinity, humanity, and the universe—mingling gods and men in the mazes of polytheism. The Semites could not comprehend the intellectual tastes and tendencies of the Aryans, and were almost strangers to science and philosophy, which were the peculiar acquisitions of the Japhetite, and the secret of the expanding force which is operating to enlarge their borders throughout the earth. The same character of simplicity pervaded the whole social and political life of the sons of Shem. Their system was patriarchal, their associations that of the tent and the tribe. They knew nothing of great empires and absolute monarchies. They had no tendency or desire to engage in commerce, nor had they any knowledge, properly speaking, of the fine arts, with the exception of music. Questions concerning aristocracy, democracy, or feudality, which are the foundation stones of Japhetite history, were unintelligible to the Semite, whose nobility was wholly patriarchal, having its source in the blood, and owing nothing to the strong arm of the conqueror.* The

* "Etudes d'hist. religieuse." Renan, p. 88, 2nd ed.

Hebrews, it is true—at an advanced era of their development, when by reason of their increasing numbers and political situation, patriarchal government had become inconvenient—aspired to monarchy, and desired a king to reign over them; but the change was adopted from a supposed political necessity, and rather in imitation of other peoples, that they might be "like all the nations,"* than in obedience to their natural instincts. The culture of science and philosophy also, that characterized the reign of Solomon, was wholly opposed to Israelitish ideas, and drew them away for a time from their religious destiny. And thus it was, that the literary labours and accomplishments of that wise king of Israel were soon neglected and forgotten by his successors; and his large conceptions of civilization and progress disappeared before the influence of the monotheistic prophets, who from thenceforth represented the mind of the Hebrew. And we may add, that the political discord and confusion that marked the kingly period of Judah and Israel, show how little suited that people were for such an institution; while the quick descent from the material

* 1 Sam. viii. 5—20.

prosperity of Solomon's reign, which flowed from his adoption of literature and commerce, shows their inaptitude for those accomplishments.

The Semite never possessed that expanding force which has distinguished the Aryan sons of Japhet, and urged them forward to subdue and retain possession of new territories, to fill them with their increasing civilization. The Mussulman invasions in the seventh century, when the Arabs, under the influence of religious zeal, burst forth from their desert homes, and obtained by force of arms possession of all the countries that extend from Spain to Ceylon, were not originated or continued through a desire of acquiring territory and political power. They were actuated by a proselytizing zeal that was their incentive and guiding star; and when their object was attained, and their religious ideas planted in the new soil, they withdrew to their former abode, renewed their previous habits of life, and have ever since been fulfilling their predicted destiny as a nomad and lawless race, without a government, or any conception of legitimate sovereignty. Such as he was from the beginning, such is the Arab still—

"*a wild man, his hand against every man, and every man's hand against him.*"

The progress of these three tribes or families, members of the same race, from the days of Shinar, is as distinct, in the history of the world, as the channels of three rivers flowing in different directions from the same fountain. The object of the following pages is to trace the history of each, and show that they have respectively fulfilled, and are fulfilling, the destinies assigned to them by the prophetic declaration of the patriarch Noah.

CHAPTER II.

Ham.

"*Cursed be Canaan.*"—Gen. ix. 25.

OF the three families that sprang from the patriarch Noah, the Hamite, better known in ancient times as the Cushite, the Egyptian, the Canaanite, and the Phœnician, occupy the most imposing position in the early histories of civilized communities, as if to compensate for their subsequent obscurity, or, it may be, to render their eclipse more remarkable and significant. The Scripture record enumerates thirty-one of the immediate descendants of Ham, all of them heads of tribes or political confederations; while Shem had twenty-six; and fourteen only were attributed to Japhet. Their history, as propounded in the tenth chapter of Genesis, is more imposing and circumstantial than the

histories of the other two families. It would appear, therefore, that when that chapter was written, the Hamites were more powerful and considerable than the other tribes; while Japhet, who had the promise of enlargement, was, in all probability, inferior, numerically and politically, to both the Hamites and Semites.

In that record, Nimrod, the son of Cush and the grandson of Ham, is described as beginning "*to be a mighty one in the earth*," "*a mighty hunter before the Lord*;" and the commencement of his kingdom was the tetrapolis of Babel, and Erech, and Accad, and Calneh, in the land of Shinar. In this description, we recognize Chaldæa, or Babylonia, in Mesopotamia, which all profane history and tradition proclaim to have been the site of one of the most ancient known kingdoms of the world. This dynasty was erected in the *fourth generation from Noah*, Nimrod being his great-grandson. The dispersion did not take place until the days of Peleg, who was the *sixth in descent* from the same ancestor. "In his (Peleg's) days was the earth divided." It follows, therefore, that Nimrod's kingdom of Babylon, the ancient kingdom of Chaldæa, was founded before the dispersion, and

all the descendants of Shem, Ham, and Japhet, collectively, were its subjects up to the date of the dispersion. They were all of them the Builders of Babel. Bounded by the Indian Ocean on the south, and traversed by two great rivers, the Euphrates and the Tigris, Nimrod's kingdom was well situated for communication and commerce with other parts of the globe; and promised a lasting enjoyment of worldly prosperity and supremacy, if local advantages could uphold a people from whom had been withheld the dew of God's blessing, which had been extended to the families of Shem and Japhet by the mouth of their father Noah.

Here, beyond doubt, was the scene of the events recorded in the eleventh chapter of Genesis. The whole country of Mesopotamia presents an expanse of alluvial soil, deposited in past ages by its two great arteries, the Euphrates and Tigris. No stone for building, or lime for mortar, are to be found within its borders. It is notably the land of bricks and bituminous slime to this hour, and was the same when Babel reared its arrogant head to the heavens, and drew down the wrath of the Almighty on the presumptuous architects and

builders. Nothing in these plains now meets the eye of the traveller but solitary mounds, the remains of ruined cities, silent witnesses for the truth of prophecy for the last two thousand years; but which have revealed, in these latter days, to the enterprizing research of European investigators, a history of the past that has, to some extent, dispelled the clouds that rested on the ancient Babylonia, till now one of the most obscure chapters in the world's history, and discloses some of its important details.

The labours of Layard, Botta, Loftus, and Taylor, have brought to light the long-buried cities and temples of Chaldæa and Assyria; colossal edifices of brick cemented with bituminous slime; and on these bricks are stamped, in strange cuneiform characters, the names, titles, and achievements of the monarchs who designed and erected those buildings. Clay tablets and cylinders have also been exhumed in abundance, covered with inscriptions in the same characters; and those found at Nineveh contain, as Sir Henry Rawlinson informs us, treatises on almost every subject under the sun—grammar, chronology, astronomy, geography, and history—a perfect encyclopædia, as he describes them, of As-

syrian science. The deciphering of these has progressed more slowly than was expected. But from the inscriptions, so far as they have been interpreted by the skill of Rawlinson, Hinckes, and other philologists, we learn that in the beginning of the Hamitic kingdom several cities were built in Chaldæa, among which the cities mentioned in the tenth chapter of Genesis are easily recognized and identified. They have discovered, among others, the cities of Babylon, of Warka, of Accad, and Niffer, which are undoubtedly the Babel, Erech, Accad, and Calneh, named in Genesis as the beginning, or nucleus, of the Hamitic kingdom of Nimrod. From these inscriptions we also know that the Assyrian empire of later growth, and situate to the north-east of Chaldæa, comprised four cities as stated in Genesis, of which the exhumed Nineveh was the chief; and whose mysterious and imposing sculptures, roused from their sleep of centuries by the enterprise of European travellers, now exhibit in London, the great metropolis of the West, the ornaments and luxuries of the temples and palaces of the earliest monarchs of the world in the East.

The inscriptions on the bricks and tablets

have supplied the names of more than fifty Chaldæan monarchs. It is impossible to classify them, as they are dispersed over a long series of ages, and do not form a continuous series. One of the earliest of these potentates is Urukh, or, Ur-Hammi,* who styles himself "the King of Ur and Accad," both of which places are mentioned in Genesis—the one as "Ur of the Chaldees," the modern representative of which is "Mugheir," from whence the patriarch Abraham and his family went forth into the land of Canaan; and the other is one of the four cities that marked the beginning of Nimrod's kingdom in the land of Shinar. The bricks of Urukh are found on the basement platforms of all the most ancient buildings throughout the cities of Lower Chaldæa, the architecture of which is coarse and primitive as compared with those, evidently of a later date, in the same places; evincing a rude commencement and rapid progress of culture and civilization in these first-born cities of the Chaldæan empire.

* This is probably the Orchamus described by Ovid as the seventh successor of Belus :—

"Rexit Achamenias urbes pater Orchamus, isque
Septimus a prisci numeratur origine Beli."

Metam. iv. 212.

The inscriptions further show that Urukh had a son named Ilgi, who appears to have completed some of the unfinished buildings of his father at Ur. It also appears that another sovereign, Ishmi-Dagon, was the builder of the temple of Oannes, at Ellasar, now Kileh-Sherghat, on the upper Tigris, in Assyria. The cylinders at the same place show that Tiglath-Pileser I. rebuilt the temple 701 years after its foundation. A rock inscription of the great Sennacherib at Bavian fixes the date of the reign of Tiglath-Pileser I. at 1100 B.C., which indicates the date of Ishmi-Dagon to have been about 701+1100=1801 B.C. Thus we have a king, Ishmi-Dagon, reigning in Chaldæa about the eighteenth century before the Christian era; and he was preceded by another king, Ilgi, the son of Urukh, but at what interval is not known. Nimrod's reign was of an earlier date; and though not found inscribed on any of the bricks and tablets that have come to light, his name and fame are, as it were, written on the face of the country, and live in the traditional memories and mouths of the inhabitants, by whose forefathers he was deified and worshipped as a god, under the title of Bel-Nimroud, the god of the

chase. All the most remarkable of the mounds and ruins of Mesopotamia are called after him; and the early Chaldæans, who were renowned for their proficiency in astronomy, placed him in the heavens as the constellation Orion, styled "Jabbar," which is the epithet applied to Nimrod in Genesis; and by the modern inhabitants of the country his name is always mentioned with awe and reverence. He was, beyond doubt, for good or for evil, among the foremost men of antiquity; and his name and repute had passed into a proverb as early as the days of the author of Genesis, who adds concerning him, "Wherefore it is said, even as Nimrod the mighty hunter before the Lord."*

The evidence derived from these inscriptions, and the other monumental remains of Mesopotamia, are not sufficient to enable us to construct a history, in the proper sense of the word, of the ancient Babylonian or Chaldæan empire, or even to supply a sure record of the names and order of succession of these kings. But

* Layard mentions a work called "Kusset el Nimroud" (Stories of Nimrod), which Rich reports that the inhabitants of the villages near the ruins are in the habit of reading and discussing during the winter nights.—*Nineveh*, p. 24.

sufficient appears to satisfy us that the Scripture record of the site and founder of the extinct Chaldæan kingdom is true. The commencement of Nimrod's dynasty, according to the Mosaic record, was between 2200 and 2300 B.C. Here again we have the Scripture date wonderfully corroborated by extrinsic evidence. A number of Greek traditions, wholly independent of Scripture authority, unite in assigning to the Chaldæan kingdom an antiquity that strangely accords with the Scriptural date of the same event. Berosus, the native historian, wrote about 336 B.C. His works have been lost; but his scheme of chronology, preserved in the writings of subsequent authors, and expounded by the ingenuity of a German writer, M. Goldschmidt, fixes the commencement of the Chaldæan dynasty about the year 2234 B.C. In Rawlinson's "Ancient Monarchies,"* where much learning on this subject is found, it is stated in a note, that Simplicius relates that Callisthenes, the friend of Alexander the Great, sent to Aristotle, from Babylon, a series of stellar observations made in that city, which reached back

* Rawlinson's "Ancient Monarchies." Vol. i. p. 127.

1903 years before that time, which was 331 B.C. Adding these numbers together (331 + 1903), they give us 2234 B.C., the same date as that of Berosus, and nearly the same as that of Genesis. Again, Philo Biblius has recorded that Babylon was built 1062 years before Semiramis, whom he considered to have been contemporary with the Trojan war, the date of which is generally supposed to have been about 1218 B.C. Adding these numbers together (1002 + 1218), the date of the building of Babylon must have been about 2220 B.C., or a little earlier. Further, Berosus and Artidemus are reported by Pliny to have declared that the Babylonians had recorded their stellar observations on bricks for 480 years before the era of Phoroncæus, which, according to Clinton, was 1753 B.C. These numbers added together give us 2233 B.C.

It might be too much to say that any one of these testimonies, taken by itself, would be reliable evidence to fix, or even to confirm, the Scripture date of the beginning of the Chaldæan empire. They are each of them only hearsay evidence of a person who had no personal knowledge of the facts stated, and who only repeated what he had heard from others. But

taken together, their coincidence is remarkable, considering that it was the independent testimony of those who knew not, and cared not, for Holy Writ. And thus we have, from purely secular sources, evidences corroborative of what is related in Genesis, that here in Mesopotamia, the land of Shinar, and in the twenty-third century before the Christian era, was the beginning of the Chaldæan kingdom of Nimrod, whose principal cities were those mentioned in Genesis, now in extensive ruins that are eloquent of departed greatness and power.

Babylonia and Assyria are now, and have been for many centuries, the abode of a people speaking Semitic languages, and commonly supposed, on that account, to be descendants of the patriarch Shem. But, irrespective of Scripture, we have reason to know from secular sources that a people, whose language was neither Semitic nor Aryan, inhabited those countries long before the Semitic was its spoken language. Ernest Renan, in his exhaustive history of the Semitic languages, observes as the result of his researches, that there is no doubt but that on the banks of the Tigris dwelt a race known as the Cushite; and he adds, that it is necessary to

admit into the history of the ancient world a *third element*, which is neither Semitic nor Aryan, but which may be called Ethiopic or Cushite.* The exhumed monuments of Babylon and Nineveh make it apparent that the Assyrian civilization had as little resemblance to Semitic as it had to Aryan civilization, and was of an earlier date than either. It was of the same lineage as that of Egypt, which partook largely of the Cushite element. The student of Scripture has no difficulty in recognizing the authors of this civilization to have been the children of Ham, the subjects of Nimrod and denizens of Babylon, the most ancient of cities, and the origin and type of all the apostasies in the world; and who were endowed with a language that was essentially different from both the Semitic and Aryan families of speech. Our present object is to trace out how far ancient histories, well-founded traditions, monumental relics, and the other results of scientific research, harmonize with Scripture as regards the existence, career, and fate of the posterity of Ham, and thus to verify the fulfilment of Noah's prediction concerning that people.

* "Hist. Gen. des Langues Sémitiques." 4th ed. p. 34.

The Semitic and Japhetic races have so long monopolized the stage of history, that this third element, which the closer research of modern inquiry is bringing into light, was lost sight of. But the increase of knowledge is changing the whole aspect of ancient history. The existence and nature of this now extinct civilizing element is made visible in the sculptured rocks and inscriptions throughout Asia Minor and Arabia; in the hieroglyphic inscriptions on the catacombs and pyramids of Egypt, now rendered legible by the labours of eminent Egyptologers; and in the sculptured reliefs and cuneiform characters which record the wars, conquests, and other achievements of the monarchs of Assyria and Babylon, and bring before us the religious ceremonies and domestic habits of their subjects. These materials, with the assistance of a corrected geography of Eastern countries, fragments of ancient history, and mythical legends, will assist us in the identification of the old Cushite or Ethiopic population as the authors of a civilization that preceded that of the Grecians.

All the knowledge we possess of ancient times, outside the pages of the Bible, has been conveyed to us by the Greeks, who derived it

principally from the writings of Eastern historians, which have long since disappeared, and are only known to have existed from the fragments that are found in the pages of later Grecian historians. According to Grote, authentic history commences with the first Olympiad, 776 B.C. All before that, with the exception of the sacred Scriptures, is legendary and mythical. But these myths and legends of the previous ages, when properly considered, are not without a meaning and use; and when blended with the fragments of history which we possess, and geography, they cannot be regarded as wholly pertaining to the domains of the ideal world. They convey to us glimpses of earlier communities, whose destinies were guided by heroes worthy of high worldly renown, but whose real names and achievements are lost to posterity. Lord Bacon has remarked that "the mythology of the Greeks, which these oldest writers do not pretend to have invented, was no more than a light air, which had passed from a more ancient people into the flutes of the Grecians, which they modulated to such descants as best suited their fancies." The wars of the Titans, the labours of Hercules, the mystic

flight and wanderings of Bacchus and Ceres, Osiris, and Isis, eastward, and the exploits and sufferings of the heathen gods and other mythical personages, are distorted and exaggerated pictures of real events, the true records of which are blotted out; and the legendary tradition of the heroic age of Greece, and of all that preceded it, teaches us nothing more than that, in the times before the dawn of true Hellenic history, powerful nations and communities struggled and flourished in the East, and men of vigour and genius enacted mighty deeds in the advancement of civilization in Southern Asia and Egypt, from whence it flowed onward through Greece and into Europe.

The people who thus preceded the Aryan Greeks in the march of civilization were known to the Hebrews as Cushites or Hamites, and to the Greeks as Ethiopians and Phœnicians. It is now generally admitted that in all the literary records of the Grecians, Arabia, or the land of Cush is described as Ethiopia. Great misapprehension and confusion have arisen from the mistake that the Ethiopia of the ancients was situate in Africa. The truth is that the countries on the Upper Nile received the name

of Ethiopia because they were colonies or dependencies of Arabia; and when the sway of the Asiatic Cushites, or Ethiopians, sank before the inroad of more powerful peoples, these countries lost their original name, and Ethiopia was confined by the Greeks and Romans to the countries now known as such in Upper Egypt. Strabo asserts "that the ancient Greeks, in the same way as they classed all the northern nations with which they were familiar as Scythians, so they designated as Ethiopia the whole of the southern countries toward the ocean. . . . And if the moderns have confined the appellation 'Ethiopians' to those only who dwelt near Egypt, this must not be allowed to interfere with the meaning of the ancients." The testimony of Sir Henry Rawlinson is, that "the uniform voice of primitive antiquity spoke of the Ethiopians as a single race, dwelling on the shores of the Southern Ocean," and "from India to the Pillars of Hercules."

It is well known, that Arabia is described throughout the Scriptures as Cush, or the land of Cush. The Hebrew word Cush is usually rendered in our authorized version, and in the Septuagint, "Ethiopia." The many texts in

which the name appears are collected in the Rev. Charles Forster's "Historical Geography of Arabia," and in Dr. Wells' "Historical Geography of the Old and New Testament." The former says: "It is a matter of fact, familiar to the learned reader, that the names 'Ethiopia' and 'Ethiopians' are frequently substituted in our English version of the Old Testament where the Hebrew preserves the proper name, 'Cush.' And the name 'Cush,' when so applied in Scripture, belongs uniformly, not to the African, but to the Asiatic Ethiopia, or Arabia."* Thus it is, that when the Greeks, and the more ancient writers from whom they derived their information, mention Ethiopia and the Ethiopians, they refer to ancient Arabia and the Arabians. The modern inhabitants of Arabia are, for the most part, the descendants of Ishmael, who succeeded the Cushite descendants of Ham in the possession of the greater part of that country. But the former inhabitants are those that are described in Greek literature as filling a high and important position in the ancient world; and of whom Heeren, in his "Researches," states, that "They still continue to

* "Hist. Geog. of Arabia." Vol. i. p. 12.

be objects of curiosity and admiration; and the pen of cautious, clear-sighted historians often places them in the highest rank of knowledge and civilization."

Herodotus, the Greek historian, who wrote about 450 B.C., describes Arabia as the region which produced myrrh, frankincense, cinnamon, and ledanum; and represents it as the country from which all the rich and luxurious products of the East were imported into Greece. Diodorus Siculus, who was a contemporary of Julius Cæsar, after an extravagant description of "the perfumes of Arabia, which ravished the senses," and which "were conveyed by the winds to those who sailed near the coast," proceeds: "Having never been conquered, by reason of the largeness of their country, they flow in streams of gold and silver; and likewise their beds, chairs, and stools have their feet of silver; and all their household stuff is so sumptuous and magnificent, that it is incredible. The porticoes of their houses and temples, in some cases, are overlaid with gold. The like wonderful cost they are at throughout their whole buildings, adorning them, in some parts, with silver and gold, and in others with ivory,

precious stones, and other things of great value, for they have enjoyed a constant and uninterrupted peace for many ages and generations." Agatharcides, who wrote about 280 B.C., describes them as surpassing in wealth and magnificence not only the neighbouring barbarians, but all other nations whatever.* Pliny portrays them as inferior to no other country, and states that, "take them all in all, they are the richest nation in the world." The poet Horace also frequently mentions the wealth of Arabia as proverbial.†

These descriptions, though somewhat exaggerated and fanciful, are not wholly the products of imagination. The Greeks had, no doubt, good grounds for believing that Arabia was the seat of enlightened civilization and considerable commercial prosperity from the earliest times. They well knew from whence came the luxuries that were imported into their cities, and the people by whom they were supplied. They were not ignorant of the principle that wealth, and all the material prosperity that accompanies it, must have flowed broad and deep through

* "De Mari Erythræo," 102.

† Carm. i. 29; ii. 12, 24; iii. 24. 2 Ep. i. 6; i. 7–36.

the countries that concentrated and diffused the commerce and the manufactures of the East; and recent discovery is verifying as true much that has been set down, even in our own days, concerning those regions, as speculation and romance. No part of the globe has been so much misapprehended and misdescribed by modern historians and geographers as Arabia. Even Humboldt supposed that "the greater part of the interior was a barren, treeless, and sandy waste." Wellsted, who has more recently visited and explored its coasts, but knew little of central Arabia, compares it to "a coat of frieze, bordered with gold, since the only cultivated or fertile spots are found on its confines, the intermediate space being filled with arid and sandy wastes." On the other hand, Ptolemy and the Arabian geographer, El Edrisi, have been censured by Mr. Forster for having represented what he styles "the uninhabitable desert," as dotted throughout with towns, and covered with inhabitants. But recent research has proved that the older geographers were the best informed on the subject.

Mr. Gifford Palgrave, who, in the year 1862–63, travelled through Arabia from the Dead Sea on the north-west, to the Persian Gulf on the south-

east, discovered the interior to be an extensive and fertile table-land, diversified by hills and valleys, forming a vast oasis surrounded by a circle of desert, and of greater extent than France or Germany. According to the interesting description of this enterprising and observant traveller, the provinces of Nejed and Djebel Shomer in this central region of Arabia constitute one of the most delightful and richest regions of Asia.

Elevated considerably above the desert, the climate is cool and invigorating, though on the very verge of the tropics, and abundance of water is supplied from provincial wells and streams that are lost in the desert and never reach the sea. He describes the plain of Kasseem, which lies to the west of Nejed proper, as stretching to the utmost horizon, "studded with towns and villages, towers and groves, all steeped in the dazzling noon, and announcing everywhere life, opulence, and activity. The average breadth of this populous district is about sixty miles, its length twice as much or more; it lies full two hundred feet below the level of the uplands, which here break off like a wall. Fifty or more good-sized villages, and four or

five large towns, form the commercial and agricultural centres of the province, and its surface is moreover thick strewn with smaller hamlets, isolated wells and gardens, and traversed with a network of tracks in every direction."*

Again, the isolated valley of Djowf, which is sixty or seventy miles long and twelve broad, appears to be well watered, productive, and picturesque. "A broad deep valley, descending ledge after ledge, till its innermost depths are hidden from sight amid far-reaching shelves of reddish rock below, everywhere studded with tufts of palm-groves and clustering fruit-trees in dark green patches down to the farthest end of its windings; a large brown mass of irregular masonry crowning a central hill; beyond a tall and solitary tower overlooking the opposite bank of the hollow, and farther down small round turrets and flat housetops buried amid the garden foliage, the whole plunged in a perpendicular flood of light and heat: such was the first aspect of the Djowf, as we now approached it from the west. It was a lovely scene, and

* "A Narrative of a Year's Journey through Central and Eastern Arabia," (1862–3). By W. G. Palgrave. Vol. i. p. 239.

seemed yet more so to our eyes, weary of the long desolation through which we had, with hardly an exception, journeyed day after day since our last farewell glimpse of Gaza and Palestine up to the first entrance on inhabited Arabia."—(Vol. i. p. 46.)

These descriptions are sufficient to show that central Arabia, so far from being an inhospitable and uninhabitable region, without water, verdure, or trees, is well calculated to have been the site of an extensive commercial community, when Balbek and Petra were flourishing cities in the East. And even in the Syrian desert that is now bounding this fertile oasis, immense ruins are found covering the surface, which, Mr. Palgrave observes, attest that in old times, and under a better rule, the lands now so utterly waste were widely cultivated and full of popular life.

Here there was ample room and verge enough for the emporium of commerce and manufacture that flowed to the outer world of the west through Phœnicia, the traffic of which in ancient times was carried on chiefly by land. Navigation was not sufficiently advanced to admit of long or frequent voyages; and the extensive steppes of Asia, and the sandy wastes of Africa and Arabia,

were the oceans across which commercial operations between the east and west were carried on by means of long caravans of camels, which have been happily described as "the ships of the desert." Aulus Gellius, who wrote in the reign of Augustus, compares them to armies in magnitude; and stately and prosperous cities sprang up in the routes they took, as appears by the remains of magnificent temples, colonnades, and amphitheatres, which excite the wonder of travellers throughout the wilds of Arabia. The merchants were Cushites, who instituted and developed the eastern trade and manufactures; and the carriers were Ishmaelites, who were so employed from the days when Joseph was sold by his brethren to "a company of Ishmaelites, coming from Gilead with their camels, bearing spices, and balm, and myrrh, going to carry it down to Egypt." As time progressed, Arabia was overrun by the increasing Ishmaelite and other Semites of the lineage of Abraham, including the Amalekites and Edomites, descendants of Esau, and the Midianites, the descendants of Abraham by Keturah, who had no genius for arts, or commerce, or any of their kindred acquirements. The Cushites have almost, if not

wholly, disappeared from the face of the land; but that they were the authors of the civilization that formerly pervaded the valleys of the Euphrates and Nile, and the Arabian peninsula, there can be no doubt.

This subject has been well treated by Ernest Renan, Le Normant, and Baldwin, an American author, who has investigated the civilizations of antiquity. The latter, after reviewing a large amount of evidence, both ancient and modern, thus concludes:*—

"It would be unreasonable to deny or doubt that, in ages farther back in the past than the beginnings of any old nations mentioned in our ancient histories, Arabia was the seat of a great and influential civilization. This fact, so clearly indicated in the remains of antiquity, seems indispensable to a satisfactory solution of many problems that arise in the course of linguistic and archæological inquiry. It is now admitted that a people of the Cushite or Ethiopian race, sometimes called Hamites, were the first civilizers and builders throughout Western Asia, and they are traced by remains of their language, their

* "Pre-historic Nations."—Baldwin, p. 66.

architecture, and the influence of their civilization, on both shores of the Mediterranean, in Eastern Africa and the Nile valley, in Hindostan, and in islands of the Indian seas. This people had a country which was the home of their civilization. These civilizers, this "third race," now so distinctly reported by scientific investigators, but not yet well explained, must have been very different from a swarm of nomads, or a flood of disunited tribes moving from region to region, without a fixed country of their own. Those wonderful builders, whose traces reveal so plainly the habit of fixed life and the spirit of developed nationality, were not a horde of homeless wanderers. They had a country of their own, from which their enterprise and culture went forth to other lands, and this country must have been Arabia."

This political and commercial prosperity of the ancient Cushites is confirmed to some extent by the Scripture history of the reign of Solomon, whose dominion is reported to have extended "over all the kingdoms from the river (Euphrates) unto the land of the Philistines, and unto the border of Egypt." These boundaries included Arabia; and the "kings of Arabia" are repre-

sented as offering gifts, or paying tribute.* Never before or after that short period of temporal supremacy did a king of any part of Israel exercise dominion over so wide a territory; and for the first and only time in the history of the Hebrews, a Semitic ruler is found occupied in building a navy of ships, both in the Red Sea, at Ezion-Geber, and in the Mediterranean, to trade with foreign countries. And we are warranted in regarding the fact of a Semitic monarch engaging in traffic, so uncongenial to the vocation of the Semite, as evidence that he had been drawn into it by connection with a neighbouring people extensively occupied in commercial pursuits, and whose proclivities it was his policy to encourage and imitate. When the Arabians were withdrawn from the dominion of the kings of Judah and Israel, on the death of Solomon, the Hebrews abandoned their short-lived commercial pursuits, and returned and thenceforth remained true to their religious vocation.

The branch of the Hamite race best known to the Greeks, and through them to us, was the Phœnician. From Herodotus we learn that this

* 1 Kings x. 15; Ps. lxxii. 10.

remarkable people dwelt on the Erythræan Sea (which he explains to be the Persian Gulf), and having crossed over from thence, they established themselves on the coast of Syria (the Mediterranean). They were first known to the Greeks as the inhabitants of a small district on the shores of the Mediterranean, of which the chief cities were Tyre and Sidon; and the former was in their possession at the date of the first Olympiad. According to Renan, they were Canaanites, the district they occupied being called by them "Chna," or "Cna" (Canaan). On the other hand, Professor Rawlinson is of opinion, that "the Canaanites and Phœnicians were two distinct races, the former being the original inhabitants of the country, and the latter being immigrants of a later date." But, whatever may have been their origin, they were not Semites in the proper sense of the term. They had nothing in common with the Hebrew or Ishmaelitish Arab, except, perhaps, their language. All their social and political institutions and habits of life were in direct contrast with those of the true nomadic descendants of Shem; and whether they were Canaanites or later immigrants from Arabia, they must be con-

sidered to have been of Hamitic extraction. Professor Rawlinson adds: "Hamite races seem to have been the first to people Western Asia; whether starting from Egypt or from Babylonia, it is impossible to determine."

The Phœnicians, when first known to the Greeks, were confined to a narrow territory on the shores of the Mediterranean, lying between that sea and the mountains of Lebanon, extending from Aradus in the north, to the town of Acco in the south. Sidon, which is mentioned in the tenth chapter of Genesis, was the principal city, until it was destroyed by the Philistines (B.C. 1209).

It is well known, that the jealousy of the Greeks led them to conceal or distort the truth respecting Phœnician prosperity and greatness; but sufficient appears to show that this remarkable race was at one time not merely powerful, but supreme throughout the Mediterranean, and even beyond the pillars of Hercules. Tyre sent forth numerous colonies, and founded flourishing commercial communities in various parts of the world. Her merchant princes spread their dominion over Cyprus and Crete, and the smaller islands of the Archipelago in their

immediate vicinity. They also made settlements in Sardinia, Sicily, and Spain; and their vessels penetrated as far as the islands of Madeira to the west, and to the British isles and the Baltic on the north. Traces also are found of them, as will presently appear, in India, Ceylon, and onward across the Pacific to the shores of the New World. Carthage, for a long time the rival of the Roman Aryans, was the most flourishing and the last surviving of the Phœnician colonies;* and the renowned Hamilcar and Hannibal were members of the family of Ham. Cadmus, who was the first to introduce letters into Greece, and from thence throughout Europe, was a Phœnician; and Ninus, the just and wise king of Crete, and who, according to Thucydides,† was the first known founder of a maritime empire, was of the same lineage. But before the days of Homer, the Greek Aryans had begun to assert their

* Carthage was founded by Elissa, surnamed Dido, "the fugitive," whose husband, Zecharbaal, the Lichœus of Virgil, was slain by her brother, Pygmalion, king of Tyre. She conspired with three hundred members of the Senate against Pygmalion; but failing in the enterprise, she embarked with several thousand of her followers, principally of the aristocratic class, and founded the powerful colony of Carthage on the shores of Africa.

† Thucyd. i. 4.

natural superiority; and from thenceforth they represent the Phœnicians as mere enterprising mariners, frequenting their seaports, and supplying them with the rich products and luxuries of Eastern countries, trading and filibustering as opportunity offered.

But there is ample and unimpeachable evidence in the Bible that the Phœnicians were a powerful and prosperous people as late as the sixth century before the Christian era. The prophet Isaiah designates *her merchants as princes, and her traffickers as the honourable of the earth*;* and Ezekiel has supplied a remarkable picture of their political and commercial importance in the twenty-seventh chapter of his prophecies. He describes them as merchants of the people from many isles, whose borders were in the midst of the seas. Their ships were built of the fir-trees of Senir, the cedars of Lebanon, the oaks of Bashan, and the ivory of Chittim; and Egypt contributed her fine linen and broidered work for their sails. The inhabitants of Zidon and Arvad were their mariners, the wise men of Tyre their pilots, and the ancients of Gebal their calkers. They of

* Isaiah xxiii. 8.

Persia, Lud, and Phut were their men of war, and the men of Arvad and the Gammadims were on their battlements. Tarshish traded in their fairs and markets with silver, iron, tin, and lead; Tubal and Meshech with slaves and vessels of brass; Togarmah with horses and mules; the men of Dedan with ivory and ebony; Syria with emeralds, purple and broidered work, fine linen, coral, and agate; Judah and the land of Israel with wheat of Minnith, and Pannag, honey, oil, and balm; Damascus with wine and white wool; Dan and Javan with bright iron, cassia, and calamus; Arabia and the princes of Kedar with lambs, rams, and goats; and the merchants of Sheba and Raamah with spices, precious stones, and gold. Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad were her merchants in all sorts of things, in blue clothes and broidered work, and in chests of rich apparel, bound with cords and made of cedar.

From this description of the mercantile and manufacturing prosperity of the Phœnicians, about twenty-five years before the subjugation of their capital city by Nebuchadnezzar, we learn that they were the heart to and from which

all the then existing inland and maritime commerce of the world flowed and reflowed. Their communications with the west were by sea, and their traffic with the east, north, and south, was carried on by those vast caravans that marched like armies across the deserts of Arabia and Syria. In the days of their prosperity they were the missionaries and vehicles of material civilization, and their position must have been attained by a precocity of intellect, and a genius for enterprise, that distinguished them from other people, until the Greeks and Romans, sons of Japhet, entered as rivals the field of progress, with less selfish ambition and purer principles of action.

Such were the merchant princes of Tyre six hundred years before the Christian era; and nine hundred years after that time the memory of their high position had not faded away; for Dionysius of Susiana, in a geographical poem, entitled "A Description of the Habitable World," thus portrays them :—

" Upon the Syrian sea the people live
Who style themselves Phœnicians. These are sprung
From the true ancient Erythræan stock ;
From that sage race who first essayed the deep,

And wafted merchandize to coasts unknown;
These too digested first the starry choir,
Their motions marked, and called them by their names.

* * * * *

These were the first great founders of the world,
Founders of cities and of mighty states:
Who showed a path through seas before unknown,
And where doubt reigned, and dark uncertainty,
Who rendered life more certain. They first viewed
The starry lights, and formed them into schemes.
In the first ages, when the sons of men
Knew not which way to turn them, they assigned
To each his first department; they bestowed
Of land a portion, and of sea a lot;
And sent each wandering tribe far off to share
A different soil and climate. Hence arose
The great diversity, so plainly seen,
'Mid nations widely severed."

It is probable that when this fair and flattering description was written in the third century of our era, Phœnician manuscripts were in existence, but which are now lost, that kept alive the memory of this remarkable people, and furnished the poet with the information he has transmitted to us in the foregoing lines.

Tyre was sacked, but not destroyed, 574 B.C. But the proud city was no longer the Queen of cities: her navy was never rebuilt, and her commerce never returned. Her king, Ethbaal, and the flower of her nobility, were carried away

captives to Babylon and a great portion of the inhabitants fled to Carthage, which thenceforth became the representative city of the Hamites, and the protector of the Phœnician colonies. She, too, like Tyre, was renowned for her spirit of enterprise, and the worldly prosperity which accompanies it; and became a great military, as well as a great mercantile power. But when we look below the surface, and examine more closely the personal characteristics of this people, as developed in their social and religious institutions, we find in their history an instance, that the highest worldly prosperity and the most extensive political influence may for a time coexist with the lowest standard of religion and morality. They were worshippers of Baal, or Moloch, and votaries of Astartè, or Ashtaroth, "the goddess of the Zidonians." Moloch, the god of the sun and of fire, was propitiated by human sacrifices. Children, the fairest, the healthiest, and the highest in rank, were the principal victims, voluntarily consigned by their own parents to the outstretched arms of a colossal statue of bronze, which were inclined downwards, so that the children placed upon them straightway fell into a fiery gulf. These barbarous sacrifices

were multiplied on the occasions of public calamity, to appease the wrath of the gods. It is recorded in the Scriptures, that the king of Moab, when defeated by the Israelites, took his eldest son, and offered him up for a burnt offering on the wall.* And the prophet Jeremiah denounces the Jews for having been seduced into similar practices; for that "they built the high places of Baal, which were in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Moloch."† The abomination was carried into all their colonies, and became a state institution. When Carthage was besieged by the victorious armies of Agathocles, the tyrant of Syracuse, two hundred children of the most influential citizens are reported to have been sacrificed in one day to propitiate their god Moloch. They were terribly in earnest in holding fast by their diabolical creed; and notwithstanding the urgent remonstrances of the Greeks and Romans, who repeatedly stipulated, on the conclusion of peace, that human sacrifices should be abolished, these detestable rites were continued until Carthage

* 1 Kings xi. 8.

† Jerem. vii. 31; xix. 5; xxxii. 35.

was obliterated as a political power from the map of the world.

The worship of the goddess Ashtaroth was as revolting as that of Moloch, and had a still more degrading and demoralizing effect on its votaries. The ritual combined the grossest sensuality with the gloomiest fanaticism, and its ceremonies were scenes of debauchery and voluptuousness of the most revolting character. More than once the Israelites were seduced into this degrading apostasy, when they joined themselves to Baal-Peor; and on one occasion, Phinehas, the grandson of Aaron, is recorded as having made an atonement for his people by slaying two persons of distinction, a Simeonite prince (Zimri), and a Midianite princess (Cozbi), who were guilty of the abomination in the sight of Moses, and in the sight of all the congregation of the children of Israel.*

With such cruel and carnal practices, which appear to have accompanied the Hamites from the earliest days of Babylon, we can well believe the character that is recorded of this people by the Greeks and Romans, who represent the Carthaginians with whom they came in

* Numb. xxv. 6-15.

contact, as of a morose and discontented temper, aggressive, and, at the same time, servile; slavishly submissive to their magistrates and rulers; hard-hearted and cruel to their enemies and strangers; obstinate in anger, and cowards in fear. The expressions "*Punica fides*," and "*Punica mens*," were used by the Romans as synonymous with bad faith, and a knavish deceitful disposition. This evil reputation and stubborn perseverance in their crooked courses hastened the extinction of Carthage by the Romans in the presence of outraged humanity; and with the fall of Carthage, the Phœnician, or Hamitic, civilization ceased to exist.

Thus, of the four sons of Ham—Cush, Mizraim, Phut, and Canaan—the progeny of the first remained in possession of Chaldæa, the lower portion of the great Mesopotamian plain, and spread themselves gradually throughout the Arabian peninsula. Mizraim, which is the Hebrew name for Egypt and the Egyptians, migrated to that country. The Arabs, to the present hour, use the name Misr to denote the capital of Egypt and the country itself; and the names of some of the seven sons of Mizraim, enumerated in the tenth chapter of Genesis, can

be traced in several of the districts throughout the valley of the Nile.* The descendants of Phut are generally, and with some reason, supposed to be the Berber races who inhabit the northern coasts of Africa, from the Mediterranean to the southern limits of the Sahara, and from Egypt to the Atlantic. They consist of four tribes—the Kabyles of Algiers and Tunis, the Shuluhs of Morocco, the Tibboos of Fezan, and the Touaricks of the Sahara. And lastly, Canaan took possession of the land known by that name, including Phœnicia and her colonies.

Some of the Canaanites, soon after the settlement of the Mizraimites in Egypt, made a descent into that country, and remained in possession of a great portion of it for upwards of five hundred years. This we learn from Manetho, the Egyptian historian, a priest of Sebbynetus, who, in the reign of Ptolemy Philadelphus, compiled a history of Egypt from the remotest times, founded on the archives preserved in the temples. His works have been lost, but some fragments have been preserved by Josephus.† He says: "We had a king whose name was

* "Manual of Oriental History."—Lenormant, vol. i. p. 202.

† "Joseph. *cont.* Apion," 14.

Timaus, and in his reign we fell, beyond all imagination, under the god's heavy displeasure. There came flowing in upon us a rugged, robust people, out of the east, that made an inroad into the province, and there encamping, took it by force, putting our princes in chains, cruelly laying our cities in ashes, demolishing our temples, and miserably oppressing our inhabitants. Some they murdered, and others, with their wives and children, were sent into bondage." The first six kings "were perpetually engaged in wars, and they seemed bent on the design of utterly exterminating the Egyptians." These invaders were called *Hyckshos*, or *Shepherd kings;* and Manetho records that they kept possession of Egypt five hundred and eleven years, and were ultimately routed by King Alisphragmuthosis, and withdrew to a place named Avaris (the then future Goshen of the Israelites), which they fortified, and in which they were besieged by Thumosis, the son of the former king, who made a treaty with them, and they departed with their families and effects, to the number of two hundred and forty thousand, and took their journey from Egypt, through the wilderness, for Syria, and built in Judæa the city of Jerusalem. This

description leaves little doubt but that these were the Jebusite branch of the Canaanites, who were the builders of Jerusalem; and their overbearing and tyrannical conduct towards the Egyptians is consistent and in accordance with the cruelty and oppression that history and tradition report to have been the characteristics of the Canaanites and their colonists in later times. That they were detested and execrated by the Egyptians is evidenced by the fact, that among the ancient relics of that people, shoes are frequently found, on the soles of which the figures of the Hyckshos are painted, betokening hatred and contempt. This invasion had probably terminated before the entry of Abraham into the Promised Land; for we are told that when the patriarch departed from Haran to go into Canaan, "the Canaanite was then in the land;" and Mizraim was quieted in his possession of Egypt.

These are the generations of Ham—a great people and a strong in the early days of Adamite history. From Mesopotamia to Egypt inclusively, and from the Persian Gulf to the Pillars of Hercules, they practised and prospered, trading with distant countries and with each

other, and sending forth emigrants and colonists as we shall presently find, to the uttermost parts of the earth.

There is nothing, perhaps, that brings home so forcibly to modern intelligence the fact of the early eminence and ambitious career of this once potent Hamitic race, as the remains of their cyclopæan structures, which excite the wonder of travellers, not only in their own countries in the East, but in some of the remotest parts of the habitable world. These architectural relics, moreover, will be found to enlarge our knowledge of pre-historic times, and of the migrations of the builders throughout the earth, shedding a light on social, political, and religious institutions that had ceased to exist before the dawn of the historic era, and of which scarcely any other evidence remains extant. Little remains of Babylon and Nineveh, the great cities of Mesopotamia. They have been truly swept with the besom of destruction; and with the exception of some unsightly mounds, no visible vestige remains of the stupendous temples and palaces that adorned the Tigro-Euphrates basin in the days of Chaldæan and Assyrian prosperity. One of the most remarkable, and probably the

most ancient of these landmarks, is a mound of ruins of vast extent, at Borsippa, in Chaldæa, known as Birs Nimroud (the palace of Nimrod). It is supposed, with some reason, to be the remains of the Temple of Belus, and to stand on the site of the Tower of Babel. The Temple of Belus is thus described by Herodotus: "It had gates of brass, and was two stadia every way, being quadrangular; in the middle of the temple a solid tower was built, a stadium in height and breadth, and on this tower was placed another, and another still on this, to the number of eight towers in all. The ascent was on the outside, and was made by a winding passage round all the towers; and about half up the ascent there is a landing and seats for rest, where those ascending may repose; and in the highest tower there is a large temple, and in the temple a large bed well furnished, and beside it a golden table; but there is no statue erected in it; and by night no one lodges in it, except a single woman of the country, whom the god has selected from the rest, as say the Chaldæans, who are the priests of this god."*

An inscription has been discovered and trans-

* Herodotus, Book i. c. 181.

lated by Sir H. C. Rawlinson, in which King Nebuchadnezzar boasts of having repaired and completed this tower in honour of his god Merodach. "Behold now the building named 'The Stages of the Seven Spheres,' which was the wonder of Borsippa, had been built by a former king. He had completed forty-two ammas (of the height), but he did not finish its head. From the lapse of time it had become ruined; they had not taken care of the exits of the waters, so the rain and wet had penetrated into the brickwork; the casing of burnt brick had bulged out, and the terraces of crude brick lay scattered in heaps. Then Merodach, my great lord, inclined my heart to repair the building. I did not change its site, nor did I destroy the foundation platform; but in a fortunate month, and on an auspicious day, I undertook the rebuilding of the crude brick terraces and the burnt brick casing (of the temple). I strengthened its foundations, and I placed a titular record in the parts that I had rebuilt. I set my hand to build it up, and to finish its summit. *As it had been in former days thus I exalted its head.*"*

* Rawlinson's Herodotus, ii. 485.

From all this it may be confidently inferred that the mound of Birs Nimroud occupies the site, and exhibits the outline, not only of the Temple of Belus, but probably also of the Tower of Babel. Its present appearance is a large pile of ruins, composed of brick, slag, and broken pottery. On the summit there is a compact mass of brickwork, and the elevation of the whole is 235 feet. It presents the appearance of having originally consisted of a series of seven terraces, rising one above the other, and to have been surmounted by a sanctuary such as that described by Herodotus as crowning the temple of Belus, a dwelling for the priests. This appears to have been the type of all the earliest sacred edifices of the Chaldæan branch of the Hamites—a pyramid built in stages consisting of square terraces, one above the other, decreasing in size, so that while the base of the building was extensive, the upper story was comparatively small. The most ancient of the pyramids of Egypt were thus built; and all throughout the East, and even as far as the New World across the Pacific, we can trace the progress of these builders throughout the earth, by the architectural forms of the temples which have been erected

by them in various countries, as will presently appear.

Egypt has been the most prolific of all the Eastern countries in architectural remains. Its pyramids are well known; and its great cities, Thebes and Memphis—the former of which has been described as presenting the grandest and most prodigious assemblage of buildings ever erected by the hand of man—were designed and executed by the ancient Hamites. The magnificent Hall of Karnak (Thebes), with its obelisks, statues, gateways, and adjoining temples, forms a mass of colossal ruins that surpass probably in grandeur and extent any that exist in the known world. "Imagine," says Ampere, "a forest of towers; represent to yourself 140 columns as large as that of the Place de Vendôme, the highest 70 feet high (as tall as the obelisk of the Place de la Concorde), and 11 feet in diameter, covered with bas-reliefs and hieroglyphics, the capitals 65 feet in circumference; a hall 319 feet long and 150 wide—this hall entirely roofed over, and one of the windows it was lighted by still to be seen."* "It is impossible," writes also M. Lepsius, "to de-

* "Voyage en Egypte."

scribe the overwhelming impression experienced upon entering for the first time this forest of columns, and wandering from one range to the other, between the lofty figures of gods and kings on every side represented on them, projecting sometimes entirely, sometimes only in part. Every surface is covered with various sculptures, now in relief, now sunk, which, however, were only completed by the successors of the builder (Seti), most of them, indeed, by his son, Rameses Miamun."*

The ruins of the far-famed Labyrinth mentioned by Herodotus remain to verify the historian's report of that extraordinary building, which he describes as formed of "twelve courts, all of them roofed, with gates exactly opposite each other, six looking to the north, and six looking to the south. A single wall surrounded the entire building. There are two different sorts of chambers throughout, half under ground, half above ground, the latter built up on the former. The whole number of these chambers is three thousand, fifteen hundred of each kind. . . . The roof was throughout of stone, like the walls, and the walls were carved over with

* "Letters from Egypt." Bohn's edition, p. 249.

figures. Every court was surrounded with a colonnade, which was built with white stones exquisitely fitted together. At the corner of the Labyrinth stands a pyramid forty fathoms high, with large hieroglyphics engraven on it, entered by a subterranean passage."* This and many other splendid temples, whose remains are found at Philæ, Edfu, Denderah, and other places throughout Egypt, were the handiwork of the Mizraimite branch of the children of Ham.

In Arabia and Phœnicia also, the magnificent remains of the colonnades, temples, amphitheatres, and other stately edifices of Palmyra, Philadelphia, and the cities of Decapolis, which were the stations of the great caravan roads by which the traffic of the East was transported across the deserts, are still standing to the east of the Dead Sea and the Sea of Tiberias, exciting the wonder and admiration of the traveller, and revealing an amount of commercial and manufacturing activity, and refined civilization in the builders, that contrasts strangely with the desolate aspect and rude habits of the inhabitants of those regions in the present day. Petra, with her imperishable temples

* Herodotus, Book ii. 148.

and palaces chiselled out of the solid rock, is also an everlasting record of the persevering energy and artistic skill of this remarkable race. At Balbek some of the stones, shaped and fitted to each other in the remaining walls, are twelve feet in depth and width, and sixty feet in length, and the buildings of which they formed a part must have been truly extensive and stupendous; exhibiting large, and at the same time simple conceptions in the minds of the architects, carried into execution with consummate skill and wonderful power.

At Ruad, the Arvad of Genesis, in Phœnicia, the gigantic rock-works cover the coast in a continuous line of three or four leagues. According to the report of the French explorers, Carnè, Antaradus, Enhydra, and Marathos, situate on the shores of ancient Phœnicia, must have formed a closely-connected group of cities, it being now very difficult to define their limits, or to fix where one began and another ended. The ruins disclose that the buildings were all of the same colossal type, and erected probably on the sites of considerable trade and commerce. E. Renan, who explored these ruins, describes "a vast court, 156 feet wide and 180 feet long,

hollowed out of the rock in such a manner as to be level with the valley." Another rock-hewn structure is described by him as an immense stadium, about 738 feet long and 100 feet wide. Ten rows of seats surround the area, and the stadium terminated in a circular amphitheatre, from which two parallel passages communicated with the outside, probably to let in the chariots and horses. Ruins of the same colossal dimensions are found in every part of Arabia, from Balbek and Petra to Mareb and Zhaffar; and the pilgrim and traveller are daily bringing into light dilapidated cities and monuments, which unfold sad tales of bygone unexplained greatness in these countries.

Passing on to the east of the Euphrates valley and Egypt to India and Cochin China, and across the Pacific, we find on the western shores of the American continent cogent and persuasive evidence that these enterprising builders of Mesopotamia and Egypt, who planned and erected the temples and palaces of Babylon and Nineveh, and the pyramids and great cities on the banks of the Nile, were the architects of the stupendous pyramidal structures and tumuli that were found in Mexico and throughout Central

America by the European invaders of that country in the sixteenth century. All the animals and plants that met the astonished gaze of the Spaniards on their first entry into that unknown land were of species different from any they had ever seen before. It was, *as regards natural objects*, what they styled emphatically, a New World. On the other hand, *the traditions and usages of the natives* had so many points of resemblance to those of the most ancient people of the Old World, that we can scarcely doubt but that their civilization, such as it was, had its origin in Mesopotamia and Egypt, the cradles of Asiatic and European civilization. Among others, they had a tradition of Eve and the serpent, in the goddess Ciocoatl, who was styled by them "our Lady and Mother"—"the first Goddess who brought forth"—"who bequeathed the sufferings of childbirth to woman as the tribute of death"—and "by whom sin came into the world." She was usually represented with a serpent near her, and her name signified the "*serpent woman*."* They had also a tradition of the flood, the ark, and the dove. They

* The "History of the Conquest of Mexico."—Prescott. Appendix, part 1.

believed that two persons survived the deluge: a man named Coxcox and his wife. Mr. Prescott informs us that their heads are represented in ancient paintings, together with a boat floating on the waters at the foot of a mountain. A dove also is depicted, with the hieroglyphical emblem of languages in its mouth, which it is distributing to the dumb children of Coxcox. There was a further tradition in the same country that the boat in which Tezpi, their Noah, escaped, was filled with various kinds of animals; and that a little humming bird was sent forth, and returned with a twig in its mouth.*

There was also a tradition connected with the pyramidal temple of Cholula, that it was erected by a family of giants who had escaped the great inundation, and designed to raise the building to the clouds; but the gods, offended at their presumption, sent fires from heaven on the pyramid, and compelled them to abandon the attempt. The Cross, which, we may observe, was a symbol of worship of the highest antiquity among the Hamites in Syria and Egypt, long before the Christian era, was found to be

* Humboldt. "Vues de Cordillères," p. 226.

an object of divine worship in Mexico; and infant baptism by water, which was part of the ceremonial of the old Babylonian religion, and an offering of cakes, which is recorded by the prophet Jeremiah as part of the worship of the Babylonian goddess mother, "the Queen. of Heaven," were also found in the ritual of this newly-discovered people. These traditions and observances, which were familiar to the Spaniards in their own county, were the cause of much amazement and perplexity; and they looked on the whole as the delusion of the Devil, who counterfeited these rites and traditions to allure his wretched victims to their own destruction. There is no need, however, to resort to such fanciful considerations and speculations, when we reflect that all these traditions were known from the earliest date to the Hamitic inhabitants of Babylonia and Egypt, and may have been carried by emigrants from these countries, and planted in their new homes. And that such an event did occur is probable from other, and perhaps more satisfactory, evidence, connecting some of the former inhabitants of these countries with ancient Babylonia and Egypt.

Later and more careful observers have dis-

covered in the oldest buildings emblems that leave no doubt of the sensual phallic worship of the goddess Astartè, which prevailed so inveterately among the Hamites, having been introduced, at some distant era, into central America. This worship was flourishing in Mexico at the time of the conquest; and a great number of its odious characteristic images, some formed of clay, and some of stone, have been ploughed up as far north as Tennessee. The human sacrifices also, which bore so prominent a part in the religious rites of the Mexicans, may, with probability, be assigned to the introduction of the sanguinary ritual of Moloch by some of its eastern votaries, before its extinction by the advancing civilization of the Japhetite. This mixture of truth and falsehood, and the strange congruity of religious traditions and observances which prevailed between the Hamites of the Old World and the semi-civilized inhabitants of the New World, lead irresistibly to the conclusion that the people who professed and practised these creeds in the one country were the people who planted and continued them in the other. But there is further evidence of connection between the forefathers of these two races.

The rulers of Mexico, at the time of the Spanish conquest, were the Aztecs, whose empire was built on the ruins of a more ancient people called the Toltecs. The origin of this latter race is hid in the mazes of mythology; but the tradition was that their ancestors had migrated from "the distant east, beyond immense seas and lands." They were designated by Humboldt as the Pelasgi of the Western hemisphere, or the oldest known race in the land; and Prescott states that their tribal appellation has passed into a synonym for "*architect*," from the noble ruins of religious and other edifices still to be seen in various parts of New Spain, and which are referred to them. The early forefathers of this people were, no doubt, the builders of the more ancient temples and tumuli in Central America, which present so remarkable a resemblance to the architectural remains of Mesopotamia and Egypt, that antiquaries have not hesitated to ascribe to them all a common origin. The terraced and truncated pyramid of Cholula, in Mexico, Prescott informs us, was built after the model of the temple of Belus, as described by Herodotus. It was, like its prototype, a series of receding terraces

crowned with an elaborately decorated teocalli, or "House of God"—a sanctuary. Its base was 1423 feet long, and its perpendicular height was 177 feet. It covered forty-four acres of ground, double the extent of the largest of the Egyptian pyramids, and the platform on its truncated summit embraced more than one. Its original outlines have been effaced by the action of time and of the elements, and it now presents, like Birs Nimroud, in the East, a vast mound of ruins and rubbish.

The great pyramid situate at Xochicalcho, is stated to be scarcely distinguishable from the ordinary type of those in Lower Egypt. "The intermediate slopes are covered with platforms, bastions, pyramidal and rectangular elevations and stages, one above another, all faced with large porphyry stones admirably cut, but joined together without cement. The perpendicular height is estimated to be from 300 to 380 feet. The construction of the storeys is irregular, like the Egyptian style of architecture; the lower parts inclining inwards at an angle of fifteen degrees for a short distance, and then being surmounted with perpendicular courses projecting over the inferior portion. Upon the stones of

this pyramid are many figures sculptured in relief, some representing hieroglyphic signs, and others human figures seated cross-legged, in Asiatic manner, and *crocodiles* spouting water."

All the cities and villages of Anahuac, and the provinces to the south of it, were furnished with edifices of a similar character, storied palaces, each of them elevated on a succession of artificial platforms, which were ascended by magnificent flights of steps reaching to the summit; and all of the same type and pattern as those colossal structures of brick erected by the most ancient inhabitants of the valleys of the Euphrates and Nile. Like them, too, the sides of these American structures are adjusted to, and accurately correspond with, the four cardinal points of the compass. In both hemispheres they were probably built partly for astronomical purposes. The walls of the American structures are also, in many instances, embellished, like those in Egypt, with coloured hieroglyphics; and their internal economy, and the mode of sepulture in their vicinity, are nearly identical.

Some of the American pyramids and tumuli are to all appearance as old, or nearly as old, as those in the East, and some of them are of a

comparatively modern date; but the primitive pattern was continued unaltered from generation to generation, until the Spaniards introduced European civilization and architecture into the country to supersede the antiquated structures of the extinct Hamites. The marked resemblance that is thus found to exist between the ancient architectural remains of Babylonia, Egypt, and Central America, combined with a similarity of the religious ideas of their respective builders, leaves little room for doubt that some of the people whose forefathers were the architects of the temples and palaces in the East had at some remote period found their way to America, either by sailing westward across the Atlantic, as Columbus did, or, more probably, by navigating eastward through India and Asia, by Behring's Straits, or across the Pacific, and have left those petrified memorials of a once living and vigorous civilization that has long ceased to occupy a place in the world.

Nor are we without evidence of the route by which this restless race reached those distant regions; for turning eastward of the valley of the Euphrates, numerous indications of a migration of these ancient Mesopotamian and

Egyptian builders are found to present themselves in that direction, throughout India, Ceylon, and the countries and islands that lie beyond. It was natural to suppose that a great commercial and maritime people, such as the Arabian and Phœnician Hamites were, must have monopolized the carrying trade of the Indian Ocean, and visited those eastern countries as traders and colonizers at an early date. According to Professor Rawlinson, who has carefully considered the subject, "recent linguistic discovery tends to show that a Cushite or Ethiopic race did, in the earliest times, extend itself along the shores of the southern ocean from Abyssinia to India. The whole peninsula of India was peopled by a race of this character before the influx of the Aryans. It extended along the sea coast through the modern Beloochistan and Kerman: the cities on the northern shores of the Persian Gulf are shown by the brick inscriptions found in their ruins to have belonged to this race."*

The temples excavated out of the solid rock at Elephanta, Salsette, Ellora, Ajunta, Orissa, and other places in India, bear so strong a

* Rawlinson's "Herodotus. Vol. i. Essay 2.

resemblance to the Hamite structures in Babylonia, Arabia, and Egypt, that no one can doubt but that the architects were all of the same family and studied in the same school. One of these rock-cut temples at Elephanta, an island in the harbour of Bombay, as described by Niebuhr, is one hundred and thirty feet deep by one hundred and twenty-three feet wide, exclusive of various rooms attached. The roof is supported by five hundred and twenty-six pillars, and sixteen pilasters. At Salsette, a mountain of rock is excavated in every direction; and at Ellora there is a still more highly finished and ornamented series of temples, cut out of a semicircular range of rock mountains. Similar excavations are found at Ajunta, Orissa, and other places.

The pagodas throughout India were evidently designed by the same people. They are pyramidal temples of Cyclopean construction, the walls of which are composed of immense stones placed together in the usual style of such structures; and it is obvious that those who designed and executed these works must have adopted the same plans as the architects of Petra, Arvad, and Aradus. It is probable that

many of these have been erected long subsequent to the entry of the Aryans into India; but they were doubtless copied from pre-existing structures of the same description and character, the work of a more ancient people, and were dedicated to more modern religious purposes.

In Ceylon, the traces of Hamite occupation are still more abundant. Maurice, who was well acquainted with these antiquities, ascribes their origin to the same people. He says: "At that period, when the daring Cushite genius was in its full career of glory, it was the peculiar delight of that enterprising race to erect stupendous edifices, excavate long subterranean passages in the living rock, form vast lakes, and extend over the hollow of adjoining mountains magnificent arches for aqueducts and bridges. . . . It was they who built the tower of Belus and raised the pyramids of Egypt; it was they who formed the grottoes near the Nile, and scooped the caverns of Salsette and Elephanta. Their skill in mechanical powers to this day astonishes posterity, who are unable to conceive by what means stones, thirty, forty, and even sixty feet in length, and from twelve to twenty feet in breadth, could ever be raised to that wonderful

point of elevation at which they are seen in the ruined temples at Balbek and Thebais. Those composing the pagodas of India are scarcely less wonderful in magnitude and elevation."* In those countries, too, the worship of Baal and Ashtaroth, the spawn of Babylon, was rooted before the introduction of Brahmanism and Buddhism by the Hindoo Aryans. Baal, or Moloch, was worshipped under the form of Siva, whose name does not occur in the Rig Veda, and who was therefore not an Aryan divinity; and the phallic worship of Babylonia and Phœnicia prevailed in India as the worship of Lingan. The latter has long since disappeared as a religion in that country, but the symbols and emblems still remaining on some of the ancient temples testify to its former existence, and to an ancient occupation of the countries to the east of the Persian Gulf by its Babylonian votaries.

In Burmah, to the east of the Ganges, there are a great number of seven-storied pagodas or temples. They are described and delineated by Mr. Fergusson, in his "History of Architecture;" and he states that "their real synonyms are to

* "Ancient History of Hindostan," vol. ii. p. 241-2.

be found in Babylon, and not in India." The Birs Nimroud, one of the ruined mounds in Babylonia, and which, as we have stated before, is supposed to have been the temple of Belus described by Herodotus, is, according to the same authority, like those in Burmah, a seven-storied temple, with external stairs leading to a crowning cell or sanctuary; and he adds that there is no doubt but that these Burmese structures are the lineal descendants of the Babylonian temples, though there are gaps in their genealogies; and his conclusion is, that "the *ethnographic connection* between the buildings of Burmah and Babylon is indisputable."*

Again, in the ruined cities of Cambodia, which lies farther to the east of Burmah, recent research has discovered teocallis like those in Mexico, and the remains of temples of the same type and pattern as those of Yucatan. And when we reach the sea, we encounter at Suku, in Java, a teocalli which is absolutely identical with that of Tehuantepec. With such evidence, Mr. Fergusson is well warranted in his observation, "that as we advance eastward from the valley of the Euphrates, at every step we meet

* "History of Architecture." Vol. ii. p. 518.

with forms of art becoming more and more like those of Central America."* But for the geographical difficulty, the same author considers that no one could hesitate to admit that the architecture of Central America was borrowed from the Old World. The ocean barrier may appear to be a great difficulty to those who are unacquainted with the maritime accomplishments of the ancient Arabians and Phœnicians, which are now beginning to be recognized and acknowledged; but to a people whose prowess and energy had enabled them to penetrate to Britain, and trade in the Baltic, before the Grecian era, the obstacles in their way by land and sea to the western shores of America would be far from being insurmountable. At all events, the gradual progress of their peculiar style of architecture from the Euphrates eastward to the New World, renders it not only probable, but almost certain, that it was by this route they had circled the globe with their religious worship and their temples, before the increasing power of the indignant Aryans extinguished them everywhere as a people, and trampled out their obnoxious institutions throughout the world.

* "History of Architecture." Vol. ii. p. 761.

These widely-spread architectural remains reveal to us the thoughts and feelings, the accomplishments and defects, the virtues and vices, of the bygone generations with whom they originated. Like fossils to the geologist, these enduring monuments make known to us the stratum of humanity that lies buried beneath the civilizations of the historic era. The genius, energy, and religious belief of their authors are recorded for our learning in the chiselled rocks and mouldering tumuli that mark the paths of their progress east and west in prehistoric times; and it is no longer matter of doubt that the people, whose dominion originated with Nimrod at Babylon, and who spread themselves into Arabia and Egypt, were a powerful, prosperous, and enterprising community, trading with and colonizing distant countries, when the Japhetite was unknown as a political power, and the Semites were only nomad shepherds in their land of promise.

The energies of this precocious race appear to have been directed, from their earliest days, to the establishment and extension of that civilization that grows out of manufacturing and commercial pursuits, and to the erection of vast

cities and colossal monuments, the rearing up of which was apparently an instinct of the race. In Mesopotamia, where no stones were to be found, bricks were elaborated out of the clay of the district, to enable them to carry out their designs. In other places, their edifices were constructed with stones of immense size, cut out, shaped, and fitted with an amount of labour and skill that was truly marvellous; and in others, as we have seen, the solid rock was hewn and carved into palaces and temples. But all were the products of that ambitious frame of mind which animated the congregated Adamites on the plains of Shinar, when they dared "to build a city and a tower whose top might reach unto the heavens," to make "a name lest they should be scattered abroad on the face of the earth." The impious spirit survived the dispersion in the tribe of Ham, who retained possession of Babylon, and inherited the blighting curses that have been fulfilled to the letter on that degraded city.

It is now generally conceded that alphabetic writing, which grew out of hieroglyphics—the invention of the Egyptian priests—was perfected by the necessities of the Cushite traders and merchants in the carrying on of their commercial

transactions, and was by them transmitted to the Greeks. Herodotus ascribes to the Phœnicians who came over with Cadmus the teaching of letters to the Greeks; and the Roman poet has perpetuated the tradition:—

> "Phœnices primi, famæ si creditur, ausi
> Mansuram rudibus vocem signare figuris.
> Lucan's *Phars.* iii. 220.

Pliny also has testified:—"Ipsa gens Phœnicum in gloriâ magnâ literarum inventionis."

But the art, which was probably at first a rude and ill-developed contrivance, remained for a long time in Greece as an occult art, the privileged possession of a few Phœnician families;* for it was admittedly unknown at the date of the Homeric poems, which were transmitted orally for more than two hundred years after Homer had composed them. Josephus and Strabo state that the Phœnician records were kept with great exactness, and that Phœnician writers were eminent in mathematics, astronomy, navigation, and other branches of science and philosophy; and yet, strange to say, there is not a trace of Phœnician literature to be found, beyond a doubtful fragment of their history by

* "Juventus Mundi." Page 130.

Sanconiathon, and a Greek translation of the voyage of colonization and discovery by the Carthaginian Hanno along the Western coast of Africa. Like everything else connected with the doomed Hamitic race, with the exception of some of their architectural remains, all their literature has mysteriously melted away. Their records are ruins; and desolation and silence have settled down on their past. The only linguistic remains of Phœnicia are monumental inscriptions, medals, and coins, which have been dug up on the sites of Phœnician territories and colonies in the Mediterranean, none of them older than the sixth century before our era. These show an affinity to have existed at that time between the language of the Phœnicians and the language of the Semites, which has given rise to considerable discussion and misapprehension as to the identity of the two races.

It is probable that at no time did the languages of the Hamite and Semite differ so radically from each other as those of the Semite and Japhetite; for the family of the Semite Abraham, when they are first introduced to our notice, dwelt in Ur of the Chaldees, which was a

Hamite territory; and Abraham and his descendants, when sojourning in Canaan, spoke a language that appears to have been intelligible to the Canaanite descendants of Ham. There was apparently a similarity of language, as there was a community of territory, both in Chaldæa and in Canaan, between the Semite and Hamite, that never existed between either of them and the Japhetite. So that though there was at first a marked and decided distinction between the Hamitic and Semitic families of language, the result of close communication was gradually to Semitize the Hamites, so far as their language was concerned, leaving them in all their social and political characteristics distinct as ever from the true descendants of Shem.

The transition from the Hamitic to the Semitic language appears to have taken place among the Babylonians before the Captivity; for in the book of Daniel we find the two languages spoken by the Chaldæans; one as the language of *literature*, and the other of *politics*. Nebuchadnezzar is represented as directing the master of the eunuchs to have certain children who were well favoured, skilful in wisdom, cunning in knowledge, and understanding science, instructed in

"*the learning and tongue of the Chaldæans*,"* showing that the old Chaldæan or Hamitic language was at that time in use for literary purposes among the Chaldæans. But when the same people had occasion to address the king, they are represented as speaking to him in a Semitic language :—" Then spake the Chaldæans to the king *in Syriack*, O king, live for ever,"† &c. This establishes the fact of the existence of a Chaldæan or Hamitic language distinct from the Semitic, and also that it had become a dead language among the Chaldæans themselves before the date of the captivity of the Jews.

E. Renan is of opinion that traces of the old Hamitic language still exist among the Berber races in Africa, and also in Abyssinia, and among the Himyarite Arabs.‡ The land of the Berbers extends, as we have seen, from the Mediterranean to the southern borders of the Sahara, occupying the northern shores of Africa

* Daniel i. 4.

† Daniel ii. 4.

‡ "Or, le Berber, le Touareg, et la plupart des langues indigènes de l'Afrique septentrionale, semblent appartenir à une grande famille de langues qu'on peut appeler *chamitiques*, et dont la Copte serait l'idiome principal."—*Hist. des Langues Sémitiques*, p. 201.

from Egypt to the Atlantic. They have cities and towns, a good condition of agriculture, political organization, and many of the arts of civilized life. They are a remarkable people; and the Touaricks, who are the purest and proudest of the Berbers, are described by Captain Lyon, in 1821, as the finest race of men he had ever seen—tall, straight, and handsome, with a certain air of independence and pride that is very imposing, which no doubt arises from that sense of superiority that is the offspring of a consciousness of antiquity and purity of race. Everything is consistent with their being a stagnant deposit of the old Hamitic stock that went forth from Phœnicia to colonize the borders of the Mediterranean; and, conformable to their destiny, they have had no part in the quickening progress of human civilization.

The suggestion that the Canaanites or Phœnicians were Semitic is now admitted to be without foundation. Independent of the Scripture evidence, the distinction between the two races has been always too decided and manifest to admit of such a supposition. Ernest Renan, after stating that from the first the Hebrews obstinately spurned all fraternity with the Canaan-

ite, observes :—"The peculiar characteristics of the Semitic race were, to possess no industrial enterprise, no political spirit, and no municipal organization. Navigation and colonization were distasteful to them. Their action has continued purely Oriental; and they have never interfered in the affairs of Europe, except indirectly. Here (among the Phœnicians), on the other hand, we find an industrial civilization, the most active commerce known to antiquity, and a nation incessantly spreading out and mixing itself up with the life of the Mediterranean world. In religion we find the same contrast. In the place of rigid monotheism, high notions of divinity, and a pure form of worship, we find, among the Phœnicians, a coarse mythology, low and ignoble gods, voluptuousness elevated to a religious duty. The most sensual myths of antiquity, phallic worship, and all its attendant abominations, came from Phœnicia;" and Renan adds, that if he were called on to point at any one of the peoples of antiquity that presented the strongest contrast to the Semites, he would be disposed to name the Phœnicians.* There is no doubt but that the Hamite, under some unknown and mys-

* "Hist. des Langues Sémitiques." 4th ed. p. 183.

terious influence, gradually adopted the Semitic dialect in the place of the old Cushite, or Chaldæan language, while all the natural peculiarities and propensities of his race remained inveterate and unchanged.

The same author notes the difficulty arising from this admitted similarity of language, and the diversity of moral characteristics between the Semites and Phœnicians, and confesses that, in the present state of our knowledge, it is impossible to account for the occurrence. But, however that may be, it is satisfactory to know that a change of language did occur, as it is an important link in the chain of human events that constitute the fulfilment of the prophecy of Noah. For whatever may have been the time of this transition from one language to another, and the circumstances under which it took place, it was manifestly in furtherance of the Divine will that the Hamite was to have no recognized place in the civil or religious progress of mankind. The prediction was, that Canaan should be the servant of Shem, and also the servant of Japhet; and the Canaanite appears, at an early date, to have adopted the Semitic language, and thus to have relinquished one of the most distin-

guishing characteristics of a separate and independent race. The change of their language from Hamitic to Semitic was manifestly an important step towards their extinction or ultimate absorption in the families of their more favoured brethren; for as long as their spoken language differed essentially from that of the Semite and Japhetite, there could be no amalgamation of the nature implied in the prediction of their servitude; nor could the personal and political identity of the Hamite have been obscured, as it has been, so long as the Hamitic language continued to be the spoken language of a people.

Numerous specimens of the old Hamite language are presented to us in the cuneiform inscriptions on the tablets and cylinders of Babylonia; but notwithstanding the hopes and expectations of philologists, little or no progress has been made in deciphering them. There are three distinct species of cuneiform inscriptions. One of them, the old Persian, has been deciphered. But the other two, which are supposed to be Hamitic and Turanian, are still unexplained, and continue to defeat the ingenuity and increase the perplexity of the philologist.

It can scarcely be doubted but that they contain records of the old Cushite people, which, if they could be read, might furnish us with valuable information as to their share in the early history of the world. But it would seem to be destined that we are to know little concerning them, beyond the intelligence that Nimrod and Canaan—the Cushite and the Canaanite—held high position in the ancient world, and are no more. Unblessed and unbelieving, their names and deeds are lost in the mists of mythology. Their tale was told by the patriarch Noah, while they were yet in the loins of their progenitor Ham; and the history of the world has verified its truth. The place they once filled in the East must have been highly influential and important. Nimrod, the mighty hunter, and founder of the kingdom of Babylonia, was great, and his empire was great. The monarchs of Egypt and the princes of Tyre were powerful in their day. But servitude and obscurity were to be the lot of this people, and that lot has been theirs. They founded mighty states; but their *cities are a desolation, a dry land, and a wilderness.* They instituted and extended commerce

and manufactures; but a *spoil has been made of their riches, and a prey of their merchandise.* They invented letters, and had a written language of their own; but no page of their literature, and no legible record of their deeds, remains—*their memorials have perished with them.* Their power and prosperity were linked to moral qualities of the lowest description, and religion of the most degrading character. Cruelty and lust were the text of their ritual. No moral considerations guided or restrained their earthly career, which was essentially worldly and materialistic. The few records that have been deciphered of their deeds show them to have been boastful and tyrannical. Manetho, the Egyptian historian, represents the Hamite Hyckshos, who invaded that country, as rude, rapacious, and cruel; and the Greeks and Romans, in their myths and histories, have pictured the Phœnicians and Carthaginians as notably unprincipled and oppressive. A better sense of what was due to humanity was rooted in the breasts of Japhet's sons, and expanding with their increasing power, urged them to expel the humbled Hamites from their strongholds; and when Aryan civilization, which had dawned

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in Greece, had spread its light into Italy, the doomed race went down—

> "To the vile dust from whence they sprung,
> Unwept, unhonoured, and unsung."

Cradled in Babylon, and nurtured in Arabia, Phœnicia, and Egypt, the Hamite was thus crushed out of the highways of history by the Aryan Japhetites of Greece and Rome, and were buried in the ruins of Carthage. "Delenda Carthago" was a pagan echo of the divine decree that the Canaanite should be exterminated by their Hebrew invaders.

Such is the history of the sons of Ham. It was reserved for the increasing knowledge of our own days to restore this first dark page of the world's history, and to revive the bad memory of those earliest civilizers of humanity. Their fate presents a notable example of the visitation of the sins of the fathers upon the children. The patriarch of old represented all authority; and in that respect was a type of the Supreme God. His jurisdiction was unquestioned—his blessing was a bequest of power and prosperity to the favoured object; and, on the other hand, his curse must have been a burden grievous to be

borne. Ham dishonoured his father, and the impiety was, after many generations, visited on his posterity. Their days were few in the land. "He was in great power, and spreading himself abroad like a green bay-tree. Yet he passed away, and lo, he was not; yea, I sought him and he could not be found."

CHAPTER III.

Shem.

"*Blessed be the Lord God of Shem.*"—Gen. ix. 26.

IN the preceding pages, some of the leading characteristics which have distinguished the Semites from the two other branches of the Caucasian or Adamite race have been sketched out. As a people, they have had little share in the advancement of the *material civilization* of the world; but their part in the *moral progress* of humanity has been conspicuous and influential; and in searching out their past and future history, we have a light to our feet and a lamp to our path in the Scripture record of the leading family of the Semites, who became the chosen channel of the promises made to the patriarch Shem. We have not to gropé our way, as in the case of the lost Hamite, through

the doubtful pages of heathen history, and the haze of mythological legend with which it commences. The patriarch's prediction, "*Blessed be the Lord God of Shem,*" is the key-note of Semitic history, conveying, as it does, a distinct recognition that there was to be a connection between the family of Shem and the religious education of mankind. It was an intimation that, in some sense, the true God, the great Jehovah, was to be peculiarly present with this particular branch of Noah's posterity in their then future worldly progress—a declaration that, sooner or later, their God, the God of Shem, was to be exalted above all gods, and to be the acknowledged Lord of the whole earth.

The Semites have been divided by Orientalists into two classes—one comprises the Hebrews and the Arabs, commonly known and distinguished as the *nomad branch;* the other, or *political branch,* comprises the inhabitants of Phœnicia, Syria, Mesopotamia, and Yemen, or Arabia Felix. But of these, the Hebrews and Arabs, the descendants of Isaac and Ishmael, the children of Abraham, through whom the blessing on Shem was transmitted and continued to posterity, are alone the exponents of the true

Semites, as regards the prediction of Noah. The others are descendants of Shem outside the lineage of Abraham, or of Hamite origin. They have been frequently classed with Semites, by reason of their languages being, as we have seen, of that family of speech, though in all moral and intellectual qualities they are widely different.

The dispersion at Shinar followed fast on the prophecy of Noah, and before the sixth generation had passed away, the three tribes were severed, which was a first step towards its fulfilment. The next recorded event in the history of the Semite was the emigration of Terah, the father of Abraham, and the eighth in descent from Shem, from Ur of the Chaldees to Haran. Terah and his forefathers had not been faithful to the Lord God of Shem—"they served strange gods on the other side of the flood" (the Euphrates), in Chaldæa. Something was required to restore and secure their allegiance to the Most High God, to counteract their perverse tendency to worship the creature instead of the Creator, and keep them true to their religious destiny; and accordingly, a special and personal revelation was vouchsafed to Abraham, accompanied with a promise of the

divine favour to his posterity, that in his seed should all the families of the earth be blessed. Who so worthy of such a distinction as Abraham, who is styled in the Scriptures the friend of God? Great and good in all the relations of life—obedient and submissive to the Most High, and kind and true to his fellow-man—Abraham presents a picture of the man of God in the family and in the world that has never been surpassed. He preserved the faith while he lived, and after his death the revelation and promise were renewed to the patriarch Isaac at Beersheba, and again to the patriarch Jacob at Bethel. To these he was revealed as God Almighty (El-Shaddai), the Powerful One. And thus it was that the true faith was kept alive in the families of these patriarchs until they went down into Egypt.

During the bondage of the Israelites in Egypt, the traditions of the God of Shem that were delivered to them by their fathers must have faded. By the great increase of their population the patriarchal form of government naturally died out. Other circumstances contributed to the same result. The family and the tribe had grown into a nation, and required a political

head. Moses, the meekest and mightiest of mankind, was the chief chosen to break the power of Pharaoh, and to lead his brethren out of the land of Egypt to the borders of Canaan. To him God revealed Himself at Horeb, by His name Jehovah, the self-existent I AM. Like the previous revelations to the patriarchs, this also was a personal revelation, confined to Moses himself; and no supernatural manifestation of divine power had been made to the descendants of Abraham directly as a people, until the Israelites were congregated for the Exodus, when the power and presence of Jehovah was, for the first time, manifested to the assembled multitude by signs and wonders that they could apprehend and appreciate. The pillar of cloud and the pillar of fire, the passage of the Red Sea, the manna in the Desert, the rock at Horeb, and the voice at Sinai, were manifestations to all. Their God was proclaimed aloud in the hearing of all the people, as the God who brought them out of the land of Egypt, and out of the house of bondage; and by that circumstance was He to be known to them throughout all generations. Personal revelations were continued from time to time to the rulers, the

priests, and the prophets of Israel; and the history of the Semite shows that such divine communications were required to keep them mindful of the Lord God of Shem; for it is written by themselves of themselves, that "they kept not His covenant, and refused to walk in His law, and forgot His works, and the wonders He had showed them."

Here it is that the sons of Japhet are prone to stumble. The supernatural has seldom found favour with the quick and inquisitive intellects of their scientific philosophers, who hesitate to adopt as facts anything of which their experience supplies no precedent or principle, and seek for explanations that may reduce all results to the ordinary course of natural events. Thus, Ernest Renan, who belongs to this school of thought, in his sketch of the Semite, represents their character as religious, rather than political or philosophical, and admits that the mainspring of their religion is the conception of the unity of God. But he asserts that this monotheistic belief belongs to the Semitic race by *natural instinct* (*intuition primitive—une de ses premières apperceptions*),* without which humanity would

* "Etude d'Hist. Relig.," p. 86.

never have arrived at the knowledge or worship of the true God. Monotheism was not, according to his views, a mere scientific tenet, but an intuitive moral conviction which was part of the Semitic nature, so that there was no necessity for a supernatural revelation to impart and perpetuate that religious principle.

But there is sufficient in the history of the Semite to disprove the existence of any such natural instinct or intuition, in the proper sense of the word. The proneness of this people to relapse into the most degrading polytheistic idolatries and worship of heathen gods, which meets us at every step of their history, from Shinar to their captivity, and from the Exodus to their final expulsion from Palestine, is a fact wholly irreconcilable with such a theory. An instinct is universal and irresistible; and if the monotheistic belief of the Semite had been part of their nature, Terah and his forefathers would not have been reported as serving *strange gods* in Mesopotamia; nor would that falling away of the posterity of Abraham have occurred, which was witnessed when the molten calves were introduced and accepted as the gods of Israel at Sinai, and afterwards at Dan and Bethel; and

again, when they turned so frequently to serve Baal and Ashtaroth, the abomination of the Hamites, and, on various occasions, worshipped the host of heaven, and built them high places, or sanctuaries, on every high hill and under every green tree. Even Solomon, the wise king of Israel, built a high place for Chemosh, the abomination of Moab, and for Moloch, the abomination of the Ammonites. Such apostasies required the constant personal intervention of the God of Israel, to keep alive the faith and secure the allegiance of this favoured, but wayward and unstable people.

The adherence, therefore, of the Semites to monotheism, or the worship of the one God, is not due to an instinct of their nature, but to those revelations of God which were made by Himself, from time to time, to the patriarchs, to the people, and to their religious and political chiefs and leaders. It is true that there were among the Israelites many bright examples of pure and unwavering belief in the one God. Such were Abraham and Moses, Joshua and David, Elijah and Jeremiah, and many others; but their faith and profession did not spring from a blind instinct, but were the result of

special revelations to each of them. They did not choose God as their God; but He chose them to be His witnesses, and led them into the knowledge of Himself and His attributes which signalized their lives, and adapted them for His service.

Renan and his disciples could not deny the purity of the Semitic faith; and as they could not bring themselves to recognize *the supernatural*, they were driven to relegate the monotheism of the Semites to a *natural principle* that did not exist, and to ignore those special revelations which the Israelites themselves admit to have had existence.

This reluctance to concede the supernatural element in accounting for phenomena, is an instance of the peculiar frame of mind which is the marked characteristic of the sons of Japhet, and the chief distinction between them and the Semites. We have already sketched out some of the most striking traits that have always distinguished those two sections of the Caucasian race. The intellectual qualities predominate in the Japhetite, and the moral in the Semite. *Philosophy* is the vocation of the one, and *religion* is the mission of the other. The *scien-*

tific philosopher, averse to dogmatism and seeking to prove all things, is the representative man of the Japhetite race; and *the prophet*, hostile alike to kings and priests, and ignoring all political institutions and associations, is the representative man of the Semitic race. The one, therefore, investigates facts and deduces conclusions, while the other believes in the one God, and worships undoubtingly. The various phenomena or operations of Nature are the result of a chain of sequences, or secondary causes, leading back to the first great Cause of all; and the peculiar faculty of the Japhetite, which has ever distinguished him from the Semite and all other races of mankind, is this inclination or tendency to search out and discover secondary causations, and develop the links that unite effects to their first great Cause. On the other hand, the Semite ascribes all the phenomena of Nature directly and immediately to God, ignoring the intermediate physical causes. Their language regarding the operations of Nature illustrates this principle of the Semitic mind. For instance—

"The voice of the Lord is upon the waters: the God of glory thundereth. . . . The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon."—Psalm xxix.

"God thundereth marvellously with His voice: great things doeth He, which we cannot comprehend. For He saith to the snow, Be thou on the earth: likewise to the small rain and to the great rain of His strength. . . . By the breath of God frost is given, and the breadth of the waters is straitened. Also by watering He wearieth the thick cloud: He scattereth His bright cloud: and it is turned about by His councils: that they may do whatsoever He commandeth them upon the face of the world."—Job xxxvii.

"Who covereth the heavens with clouds, who prepareth rain for the earth, and maketh grass to grow upon the mountains. He giveth snow like wool: He maketh the hoar-frost like ashes: He casteth forth His ice like morsels: who can stand before His cold? He sendeth out His word, and melteth them. He causeth the wind to blow, and the waters to flow."—Psalm cxlvii.

Everything is thus ascribed by the Semite immediately and directly to the Supreme God. He is, to the Semitic mind, the Alpha and Omega of all the operations of Nature, regardless of the means He has thought proper to use to effectuate His purposes; but which the inquiring Japhetic mind seeks out and exposes.

It is God who giveth and withholdeth the rain and the dew, the snow and the frost. It is God whose voice is in the thunder; who sendeth forth the lightning and the wind from His treasury; who spake, and it was done; who commanded, and they were created. On the other hand, the Japhetite traces the intermediate causes of the various natural phenomena that

present themselves. He interrogates Nature, and forces her to reveal the secret laws which regulate her operations. In his prosaic mind, the thunder is not the voice of God; nor is the lightning laid up in His treasury. He has searched them out, and finds that they are produced by the unseen agency of a power which he calls electricity. The rain and the dew, the snow and the frost, he has discovered to be the products of caloric and gravitation. Storm and wind, and other earthly phenomena, and even the movements of the heavenly host, are found by the Japhetite philosophers to be regulated by the same invisible forces. And onward still they are seeking continually for further causes, short of the will of the Omnipotent, to account for electricity, heat, gravitation, and other elementary forces. And though the philosopher may admit that, no matter how long may be the chain of causation, or how numerous the links of second causes, the will of the Almighty must be the commencement, the tendency of his mind is to multiply those connecting links, and detect and define the laws of Nature, and then to utilize them for the expansion of civilization.

It will appear, when we come to discuss the history of the Japhetite, that the exercise of this peculiar faculty has been the means of contributing largely to the material prosperity and moral advancement of mankind, placing new powers in human hands that transcend the wildest dreams and fables of antiquity, and which are producing effects startling and astonishing to the thoughtful mind that compares the past with the present. Without the Japhetite, the fabric of civilization that now exists would not have been raised; and without the Semite, the revelations of God to the Israelites would not have been received or perpetuated for the instruction of posterity. Pantheism and Paganism were the religion of the sons of Japhet—their God was an unknown God—until the light to lighten the Gentiles had dawned on the earth, and they were invited by the Apostle of the Gentiles to enter and dwell in the tents of Shem.

Another phase of the supernatural in the history of the Semites is presented in the prophetic element which pervaded that race, and that race alone, from the earliest date. The prophet (Nabi) was, as we have observed, the representative man of Semitism. The school of

the prophets, mentioned in the book of Samuel, was a purely Semitic institution. Nothing of the kind has ever been found among the Japhetites; for the ambiguous utterances of the Sibyls, and the equivocating oracles of heathendom, were mere diabolical imitations of the divinely-ordained spirit of prophecy. The prophet was the messenger of God;* and the episode of Balaam and Balak proves his inability to utter anything but the divine message entrusted to him. "If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith that will I speak." His office was not confined to predictions of future events; but he had to keep the unstable Semites true to their mission; and, in the interests of the people, he had often to withstand and control both kings and priests. Almost every Semitic monarch, both before and after the severance of Judah and Israel, was rebuked and restrained by some "Man of God," who appeared on the scene suddenly and mysteriously, and dis-

* See Exodus vii. 1, 2, where Aaron is ordained to be *the prophet*, or *messenger*, of Moses to speak to Pharaoh.

appeared in like manner when his duty was performed. Prophets, priests, and kings were a sort of triumvirate, conservative of Semitic ideas, and of the rights, privileges, and duties of the people; and in their combination, they were typical of the great Ruler of all Israel, who, when He comes in His kingdom, will combine in His own person the three offices of Prophet, Priest, and King.

All the principal characters of the Old Testament were among the prophets. Noah and Abraham, Isaac and Jacob, Moses and Joshua, Samuel and David, Elijah and Elisha, and the sacred band of the greater and lesser prophets, whose writings fill so important a place in the canon of Scripture, from Isaiah to Malachi —all spoke and wrote by divine inspiration; and the close of the old dispensation prophecies coincides with the close of the Old Testament history of the Israelites, at the death of Nehemiah, about 415 B.C. At this time the sacred record is suspended, and a curtain falls on the history of the Jews, through which we obtain a few doubtful glimpses of their career, until the accession of Antiochus Epiphanes (175 B.C.), when the glorious struggle for their national

existence and the preservation of their faith in the Macchabaic wars, prolonged their existence as a people until the advent of the Saviour. Then it was that the spirit of prophecy, which had remained inactive for four hundred years, was revived in John the Baptist, Jesus Christ, and His apostles, closing with the Revelation of St. John, which extends to the consummation of all things. Since then the voice of prophecy has been silent. As a race, the children of Abraham are outcasts, and the divine presence has been withdrawn until they shall be restored to the favour of the Lord God of Shem.

Thus the supernatural element in Semitic history was presented in a twofold aspect. First, in the direct personal revelations by God of His name and attributes to the early Semites; and second, in the prophetic powers accorded to the most distinguished of the same people, and which have been verified by the fulfilment of their predictions in subsequent events, such as the present state of Babylon and Nineveh, of Tyre and Sidon, of Egypt, Judæa, Jerusalem, and of the Semites themselves. The former was the evidence which the Israelites had of the presence and power of Jehovah. The latter is

the evidence vouchsafed to subsequent believers, that holy men of old spake by the Spirit of God —the Lord God of Shem. Provision was thus made, through the Semite, for the instruction of all generations in the knowledge of Jehovah. As the spirit of prophecy grew full and strong in Israel, the direct and miraculous revelations of divine power died out. They fade away as the history of the tribes under their king's progresses; and in the closing books of Jewish history, Ezra, Nehemiah, and Esther, nothing of a miraculous nature is recorded. On the other hand, as the time for *the fulfilment* of the prophecies began its course, the spirit of prophecy died out, and has ceased to exist. Thus God has never left Himself without a witness; for if He was manifested through the patriarchs, Abraham, Isaac, and Jacob, to their children and families; and to the enlarged Israelites by the signs and wonders which were displayed at the Red Sea, in the wilderness, and in the Promised Land, He has also been manifested to the sons of Japhet by the testimony which the whole aspect of the world has ever presented to those who do not close their eyes to it, of the truth of the Holy Scriptures,

and of all that the prophets have spoken of events that were then in the womb of time.

The peculiar characteristics of the Semitic mind, which adapted that people to be the receptacles of the name and nature of the Lord God of Shem, and the depositories and guardians of His oracles, were formed and strengthened, partly by this early and continued communion with God, and partly by the influence of their language. Some of the mental qualifications of their great progenitor Abraham, who was styled the friend of God, were transmitted to his descendants, as the physical traits of the Jew, which have been perpetuated for centuries, were no doubt derived from the same source. The dignified and devotional demeanour of the nomad patriarch, dwelling in a tent, and yet the respected associate of the kings of the countries through which he was moving with his flocks and herds, has never been wholly lost in his posterity. His single faith and simple habits have been in a greater or lesser degree reflected in his blood descendants from generation to generation. The noble features and strong and active frame of the wild Arab emanated from the same source; and while their lawless and hostile habits of life

were by God's decree entailed on them as the progeny of Ishmael, the devotional frame of mind which rendered them the disciples and dupes of the monotheistic Mahomet was an inheritance from their progenitor Abraham.

To comprehend and appreciate the influence of their language in the formation and preservation of the character of the Semite, it will be necessary to recur to the Scripture record of the confusion of language at Shinar. The meaning of that event, as we have already shown, is that the tribal severance of the three families of the three sons of Noah was effected by the severance of the one language, theretofore spoken by all collectively, into three languages, corresponding to the three well-defined races of mankind, which have been the rulers of the world of history from its earliest date. The fact of the existence of the Semitic race, the Japhetic (better known as the great Aryan race), and the Hamitic race, and of the three corresponding families of language, differing from each other in vocabulary and in grammar, is beyond dispute. The existence of the Hamitic language in the early ages of the Babylonian empire is evidenced by the lately-discovered

inscriptions on the bricks, slabs, and cylinders of ancient Babylon and Nineveh; and traces of it are still to be found, according to the best authorities, in the language of the Himyarite Arabs, the Galla dialect of Abyssinia, and of the Berbers in Northern Africa. The last record we find of it in authentic history is in the Book of Daniel, where it is mentioned as the "tongue of the Chaldæans"—the language of literature at the court of Nebuchadnezzar, 600 B.C.* We shall now proceed to show that all the other languages of the Caucasian race belong to one or other of the two great families of language known as the Semitic and Japhetic, or Indo-European family of languages. And here, comparative philology, or the science of language, one of the products of the increase of knowledge in these latter days, comes to our aid.

The science of language, or comparative philology, has preserved, and now discloses, secrets of the past concerning the origin and ancient history of mankind that could not have been discovered by any other means. It is, like geology, a science of modern growth, not much older than the present century. It may be said

* *Ante*, p. 94.

that it never assumed the form of a science until after the Sanskrit language—the language of the Eastern Japhetites—was brought into notice, towards the close of the last century. Words and grammar had lain unheeded and unquestioned around, like the stones and fossils of the geologist before his science of geology had detected and developed their history, until the comparative philologist interrogated and reduced them into order, extracting from the apparently chaotic mass a history of primeval times and events that had never been known before; and establishing as an undoubted fact, that at some distant period of time the two families of the languages of the civilized world—the Semitic and the Japhetic—started up on the stage of history in a sudden and unaccountable manner, and have ever since been confronting each other.

Language is the product of a mental power peculiar to the human race, the instrument and embodiment of thought, and the vehicle by which the ideas in the mind of a man are communicated to his fellow-men. To think, is to speak low, as it were to oneself; to speak, is to think aloud; and in Scripture Adam is represented as using words to distinguish and

designate objects before he had a helpmate with whom to communicate and interchange his thoughts and feelings. Words and grammar are the components of all languages. Words have been happily described as the stuff or matter of language, and grammar its fashioning or form. Both are the products of human invention, and must have been framed in the very infancy of society, and to some extent, it may be, before the existence of society; as in the case of Adam giving names to the animals that surrounded him in the garden of Eden.

Now let us picture to ourselves a small community, such as the family of one of Noah's sons at the time of the dispersion at Shinar, of one language, and congregated together on some spot in the south-western district of Asia. The language in which their daily intercourse was carried on must have been a divine gift, or invented by themselves, or inherited from their forefathers; and was a language that gave tone to their thoughts, and derived a character from the people who spoke it; for language is, not only one of the distinguishing characteristics of the human race, but the particular quality of it indicates the degree of

intellect and civilization of those who use it. In every language, in its infancy, there are of necessity words expressive of the common relations of life, such as *father*, *mother*, *son* and *daughter*, *husband* and *wife*, and of the different members of the human body, of implements of hunting, of agriculture, and other primitive arts, when invented, of the heavenly bodies, of numerals, and other matters that must have come into daily observation and use. These may be termed the framework of every language. Beside these, some sort of grammar, or definition of nouns and verbs, declensions, moods, tenses, and voices, must have been used to express and convey the relationship of words, or the things they represent, to each other; and this production must have been an individual act—the invention of an individual, or of a small number of individuals, in constant daily communication and intercourse, like the members of a family; for it is impossible to conceive an extensive community, or a congregation of communities, or their representatives, coming together to agree upon the adoption of certain words to designate certain ideas, or to frame a grammar; inasmuch as such a confederation for

any purpose presupposes the existence of a language as a medium of communication for the attainment of the common object.

Let us now contemplate this small community enlarging the number of its population. The same language would be its spoken language. The children would learn it, as children now learn language, from their parents, and would again teach it to their children from generation to generation. The words, or some of them, might be gradually and insensibly altered by reason of the mental and physical peculiarities of different families or tribes; but the roots from which they sprang would be generally traceable, and the character of the grammatical formations would remain unchanged. Let us now advance in time and space, and regard the members of this enlarged community breaking up its bond of union, some of them going forth from their birthplace to colonize other and distant lands, never to return to the home of their forefathers; and we behold them carrying away to their new abodes the dialects of their first ancestors, as an inheritance to be preserved and transmitted by them to their posterities. Some remain in or near to their early home,

while others, more enterprising, are seeking new and more distant habitations. Some direct their steps eastward, some to the south, some westward, and some to the north. But all are accompanied by the language of their progenitors, by which, in climes far removed, and in ages to come, their enlarged posterity may be challenged, and admitted to be members of the family circle that was once covered by a tent in the early Asiatic dwelling-place of their forefathers.

Advancing still farther in time, and reversing the picture, let us survey the map of the world in the present day; and if we find Europe inhabited by peoples who all use similar words to designate the things that must, as already observed, have been familiar and present to the minds of men at all times, and in all stages of society, and binding them together with the same grammatical forms, then we may rest assured that all these people are, *primâ facie* at all events, the flesh-and-blood members of one family, and descendants of the same ancestors. It is not conceivable that they should have become possessed of their language in any other way; for though a strange people might adopt

words used by others, such words would be words designating ideas new to them, such as newly-discovered metals, or the recent products of arts and sciences, and not the old familiar household words, such as *father*, *mother*, *brother*, *sister*, to which we have alluded. And however it might be with respect to vocabulary, no alteration in the grammar of a people could be effected as long as they were allowed to exist as such.

The languages of the inhabitants of the countries composing the central and northern Europe range themselves under the Celtic, Teutonic, and Sclavonic families of speech. The Celtic is found to the far west of Brittany, Wales, Ireland, and Scotland. The Teutonic extends throughout England, Germany, Holland, Denmark, Sweden, Norway, and Iceland. And the Sclavonic is the language of Bohemia, Poland, Russia, and the other nations and peoples to the east of Europe. To the Latin belong the French, Italian, Provençal, Spanish, and Portuguese, commonly called the Romance languages. And the Greek is confined to Greece. All these families and sub-families of language were long known to have resemblances

and relationships to each other; but the precise degree of relationship was never ascertained and fixed until the discovery of the old Sanskrit of India, at the close of the last century, the first glimpse of which changed the whole aspect of the science of language, and reduced it to a system.

This language was embalmed for more than three thousand years in the sacred books of the Brahmanic Aryans, whose ancestors brought it from their primitive abode in southern or central Asia to their adopted home in Arya-varta, or Hindostan, more than two thousand years before the Christian era. The eastern emigrants, like their brethren the early colonizers of Greece, were the pioneers of civilization; and the monuments of their existence that remain attest them to have been, what may be termed, the aristocracy of humanity. No better evidence of their superiority could be found than that contained in their old Sanskrit language, which has preserved, and reveals, their thoughts and achievements to men of this distant generation. Sir W. Jones, in his first introduction of it to the notice of the Asiatic Society, in 1782, describes it as of a wonderful structure, "more perfect than the Greek, more

copious than the Latin, and more exquisitely refined than either." When this ancient language came in view, and was submitted to the critical examination of European philologists, all the languages of Europe, to the west of Shinar, and the Zend, the parent of the Persian, with the Sanskrit and its descendants, the modern languages of India, to the east of Shinar, were recognized to be members of the one family, and flowing from one fountain head. The grammer was nearly identical, and their words generally traceable to the same roots. They fell into their proper places, their pedigree was manifested, and they stood forth in the relationship of sisters to each other, the descendants of some single language now extinct, which was their common ancestor. And as all the people by whom these languages are spoken are of the Caucasian race, it is plain that they are the blood descendants of a single family, whose home could not have been far distant from Mesopotamia.

It is not necessary to explain how it is that the comparative philologist has been able to define the pedigree of the Japhetic or Indo-European family of languages; and to prove that the Celtic, Teutonic, and Sclavonic, the Latin and Greek

the Zend and Sanskrit, stand in the relationship of sister languages to each other, the descendants of a common ancestor, which has become extinct; and that the Italian, French, and other Romance languages, are descendants of the Latin, in the relationship of parent and children. But the general affinity of all these languages to each other is easily seen. Take, for instance, the word "*father.*" A word to denote the same idea must have had existence in the earliest stage of human speech, wheresoever and by whomsoever spoken. In old German it is "*fadhar,*" in Latin it is "*pater,*" in Greek it is "πατηρ," and in Sanskrit it is "*pitar,*"—all of them obviously flowing from the one source. In like manner "*mother*" is in old German "*madhar,*" in Latin "*mater,*" in Greek "ματηρ" and in Sanskrit "*mâtar.*" The same resemblances are found to exist with respect to the words brother, sister, son, daughter, widow, dog, cow, heaven and earth, the numerals from one to one hundred, and other words that must have been in daily use, when the whole Japhetic family were collected in one spot, and in constant daily communication with each other. When a variance presents itself, it is generally found to proceed

from the circumstance of synonyms having been in use in the original language. For instance, the English word "*son*" is the same as the Sanskrit "*sunus*," while the Latin is "*filius*." The one is derived from the root "*su*," to bring forth, which was adopted by the Teutons and Hindoos, and the other from a root signifying "to suck," "the sucking one," which was adopted by the Latin and Greek emigrants.

The personal verb "to be," in its various moods and tenses, is found in all the Japhetic languages. For example, in Greek we have ειμι, εις, εστι; in Lithuanian (a Teutonic language) *esmi, essi, esti;* and in Sanskrit, it is *asmi, assi, asti.* How does it happen that a native of Greece, a native of Germany, and a native of India have been using this verb from generation to generation for thousands of years? The Hindoo did not learn it from the Greek, or the Greek from the Hindoo, or the Teuton from either. But the explanation of the phenomenon is, that they all and each of them, Greek, Teuton, and Hindoo, derived it from a common ancestor, who individually framed the verb in the patriarchal stage of society, and left it to his posterity as an heirloom, that has never been lost or alienated by

them in their journeyings from the home of their fathers, whether their faces were turned to the rising or to the setting sun. It is certain, that when the foregoing, and other words, thus found running throughout all the Aryan, or Japhetic, languages, were first selected from among the many possible words that might have been chosen to denote the same thing, the ancestors of the several people who now speak them were living under the same roof; for how otherwise could selection or common use have been possible? The grammatical articulations, the identity of which, more than the identity of vocabulary, is the criterion of the identity of languages, were in like manner produced, at once and for all, before the first emigrants had separated from the parent stock. They never could have been formed afterwards; for the Europeans to the west, and the Persians and Hindoos to the east, must have been supplied with that common stock of words and grammatical forms which has been transmitted to their respective posterities, before they left the early abode of the forefathers of their race, never to return.

Here, then, with the aid of comparative

philology, and without resorting to Scripture, we have the progenitors of all the Aryan, or Japhetic, nations and peoples—European, Persian, and Hindoo—compressed, upwards of four thousand years ago, into a narrow family circle in south-western Asia, between India and Persia on the one side, and Europe on the other. And thus Scripture and science harmonize as to the locality of the goodly tree of the Japhetite, whose branches extend over the whole of what is known as the civilized world of history, with the exception of the countries that are peopled by their brethren, the Semitic race, whose position on the map, and in the history of the world, has been defined in all ages as distinct from that of the Japhetite. Centuries have swept on their courses, and brought to the sons of Shem seasons of sunshine and seasons of darkness. God's favour and God's wrath have visited them, but their identity has never been lost, and seldom obscured. The Japhetite has been pouring forth his forces irresistibly throughout the world, absorbing all the other races of mankind with whom he comes in contact; but the Semite has preserved his individuality through all, not only in his own well-defined country,

but even when, driven out by the decree of the Almighty, he has, in fulfilment of his predicted destiny, been dwelling in the tents of Japhet for many generations.

The Semitic languages are the Aramaic, the Hebrew, and the Arabic; and they are so closely related to each other in dictionary and in grammar, that it is impossible not to recognize them as having, like the Japhetic languages, a common origin. As a family, they are wholly different in structure and words from the Japhetic family of languages. Max Müller, in his lectures on the science of language, observes that "it is impossible to mistake a Semitic language; and, what is more important, it is impossible to imagine an Aryan (or Japhetic) language derived from a Semitic, or a Semitic from an Aryan. The grammatical framework is totally distinct in these two families of speech;" though, as he adds, "it is more than probable that the material elements with which they both started are the same;" and so they were (though this accomplished linguist failed to detect and appreciate the important truth) before the division at Shinar, when all, both Semite and Japhetite, were of one tongue.

Thus the increase of knowledge teaches us, that there are two existing families of language of the civilized world, spoken by two peoples who are members of the same Caucasian race, and yet so different in structure, and independent in character, that no ingenuity can derive the one from the other. Each must, at some period of the existence of the Caucasian race, have of necessity originated in, and flowed from, a small community consisting of a few individuals; and therefore, when first framed and spoken, the whole collective population must have been as few in number as the confederated sons of Noah are represented to have been in the plains of Shinar. Philologists have eliminated and established the truth; and, without any reference to Scripture, have brought the two families of language, the Semitic and Japhetic, before us in their irreconcilable diversity, and admit their inability to account for so strange a circumstance. In their blindness to what Scripture has disclosed, they describe them as starting up mysteriously and unaccountably in the stage of history, perfect in structure, and fully equipped for the mighty works they had to perform, in replenishing the

earth with civilization and religion. But when and where the severance was effected, the philosopher leaves in obscurity and without explanation. His experience can furnish him with no precedent—his science can supply no principle for a theory; and in his despair, he casts the transaction back into the dark unfathomed depths of past time, rather than acknowledge a divine interposition in the affairs of man. The supernatural finds no favour with the Japhetite philosopher, whose creed, as we have already shown, is that all phenomena are to be explained by purely natural causes.

But to those who will receive it, the Book of Genesis supplies a solution of the difficulty—revealing to us, simply and concisely, that before the building at Babel all the descendants of Noah were of one tongue; and that by the presence and power of the Almighty, and for His own purposes, that one tongue was severed at Shinar into three separate languages, corresponding to the families of Shem, Ham, and Japhet. The Hamitic language has ceased to exist as a spoken language, though it is stated that traces of it are still to be found in parts of Arabia, Abyssinia, and the northern shores of

Africa. The other two languages remain to attest the truth of the divine record of the confusion of speech on the plains of Shinar. The fact as recorded is sufficient to account for all that history has preserved, and scientific research has supplied, with respect to those two remarkable languages, without which, it may be truly said, there would be no history, no science, and no true religion in the world.

No miracle in the Bible is so well authenticated as this description of the one speech of the one people at the time and place recorded in Genesis. The Red Sea and the river Jordan were divided that a way might be made for the ransomed to pass over, and the waters closed again in silence, leaving no witness but God's word to vouch for the event. But the severance of the natural flow of human speech that took place at Shinar has never closed again, and exists to the present hour, to bear witness to the truth of God's word, and to proclaim His guiding presence in the affairs of the children of men.

Thus the record of God's dealings with the confederated tribes at Shinar is not a fable or a myth, but a true history of an event that oc-

curred at the place, and at the time, alleged in the Bible; an event that presents itself to this generation, like the sites of Babylon and Nineveh, like Egypt and Palestine, like the Jew and the Arab, the Israelite and the Ishmaelite, to attest the truth and inspiration of Holy Writ. The unerring testimony of language authenticates *the event;* the bricks and marbles of Babylon authenticate *the place;* and the disinterested and unbiassed testimony of Greek and Hindoo historians authenticates *the time.* What more is required to establish the authenticity of the Scripture record as a true history of a primeval event, miraculous as related, and inexplicable except as a miracle.

But what, it may be asked, was the purpose of God in this visitation on the early ancestors of the Caucasian race? It was not required, as generally supposed, for the dispersion throughout the earth of the descendants of Noah; for such a dispersion would have been the necessary and natural result of increasing population, spreading itself abroad as naturally as a growing tree shoots forth its branches. The necessities of living would have insured the expansion of the race throughout the world.

But God does nothing in vain. And in this instance, His direct interposition was required to restrain the evil of such a godless dispersion. Experience has shown us that the knowledge of the one God, the Creator and Governor of the world, would soon have been extinguished in the whirl and eddy of the rushing and contending streams of worldliness and self-seeking, if the great Jehovah had not ordained and separated a peculiar people to be the depositaries and witnesses of His religion, strengthening them by repeated personal revelations of His power and goodness for the performance of the duty imposed upon them.

The whole current of sacred and profane history attests, that to the Semitic branch of Noah's family were thus committed the oracles of the only true God, and were by them preserved until the death and resurrection of the Saviour. Since that time the Japhetite has, in the predictive language of the patriarch Noah, been dwelling in the tents of Shem, and bearing onward the banner of the true faith, which was taken from the hands of the outcast Semite. God has never left Himself without a witness. "Blessed be the Lord God of

Shem," was the language of the father of Shem. In the calling out of Abraham, and the rite of circumcision, we read the token and ratification of this privilege to his posterity. The mission of Moses, and the promulgation of the law from Sinai, established and defined their office. The true spirit of their religion was embalmed in the sweet songs of the minstrel kings of Sion; and the holy prophets pronounced that though as a nation they were to be outcast, it is only until the times of the Gentiles shall be fulfilled, when the glory shall return to the children of Shem, and, in the language of Isaiah, "they shall be named again the priests of the Lord, and men shall call them the ministers of our God." Then shall be the completion of Noah's blessing, that the Lord God of Shem—the God of Abraham, Isaac, and Jacob—shall be exalted to be the acknowledged king over all the earth, and shall set His throne on Mount Sion, "and the Gentiles shall come to thy light, and kings to the brightness of thy rising."

With such a history and such a destiny, we can well conceive that it was in the councils of God, when He confounded the speech of the family of Noah, and severed them according

to their tongues, that the chosen guardians of His oracles on earth should be furnished with a language adapted to the high and holy functions imposed upon them, attuning and elevating the mind to that divinity of thought and imagination which breathes in the Hebrew text of the Bible. Lessons of faith so pure and precious required, for their conception and preservation, language as sublime and inspiring as that which was spoken by Moses and the prophets. The biblical Hebrew is, beyond all other languages, adapted for devotional and prophetical inspiration. Beautiful and elevating as our English version is, it falls immeasurably short of the sublimity of the original of the Old Testament; and yet, even in our translation, the spiritual mind can discern and appreciate the divinity of thought and feeling that inspired the writers and hearers of the original text. For instance, what grand conceptions of the might and majesty of the Most High are conveyed in the 68th Psalm:—

"Let God arise, let His enemies be scattered: let them also that hate Him flee before Him. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish in the presence of God. But let the righteous be glad; let them rejoice before God: yea, let them exceedingly

rejoice. Sing unto God, sing praises to His name: extol Him that rideth upon the heavens by His name JAH, and rejoice before Him. A father of the fatherless, and a judge of the widows, is God in His holy habitation. . . . O God, when Thou wentest forth before Thy people, when Thou didst march through the wilderness; the earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel. . . . The Lord gave the word: great was the company of those that published it. Kings of armies did flee apace, and she that tarried at home divided the spoil. Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold. . . . The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. . . . Sing unto the Lord, ye kingdoms of the earth; O sing praises unto the Lord; to Him that rideth upon the heavens of heavens, which were of old; lo, He doth send out His voice, and that a mighty voice. Ascribe ye strength unto God; His excellency is over Israel, and His strength is in the clouds. O God, Thou art terrible out of Thy holy places: the God of Israel is He that giveth strength and power unto His people. Blessed be God."

And again, in the 77th Psalm:—

"The waters saw Thee, O God, the waters saw Thee: they were afraid; the depths also were troubled. The clouds poured out water: the skies sent out a sound: Thine arrows went abroad. The voice of Thy thunder was in the heavens: the lightnings lightened the world: the earth trembled and shook. Thy way is in the sea, and Thy path in the great waters, and Thy footsteps are not known."

The picture of the omnipotence and omni-

presence of God in the various objects of nature, as portrayed in the 104th Psalm, has never been equalled in any language. The Psalmist opens with a sublime description of the greatness and power of the Almighty:—

"Bless the Lord, O my soul. O Lord my God, Thou art very great: Thou art clothed with honour and majesty. Who coverest Thyself with light as with a garment: Who stretchest out the heavens like a curtain: Who layeth the beams of His chambers in the waters: Who maketh the clouds His chariot: Who walketh upon the wings of the wind: Who maketh His angels spirits, His ministers a flaming fire: Who laid the foundations of the earth, that it should not be removed for ever. Thou coverest it with the deep as with a garment: the waters stood above the mountains. At Thy rebuke they fled: at the voice of Thy thunder they hasted away."

This sketch of omnipotence is followed by a simple and truthful, concise, and at the same time comprehensive view of the life of the terrestrial globe, and the sustaining omnipresence of God in the works of His creation. Valleys and hills, the refuge for the wild goat, and the rocks for the conies, are refreshed with the springs that God sendeth forth, and are watered from His chambers, to quench the wild ass's thirst, and to give drink to the beasts of the field. The trees of the Lord are full of sap: He planteth the cedars of Lebanon, where the birds

make their nests, and sing among the branches. He causeth the grass to grow for cattle, and herb for the service of man, that he may bring forth food out of the earth, and wine to make glad the heart of man, and oil to make his face to shine, and bread which strengtheneth his heart. He appointed the moon for seasons, and with the going down of the sun He maketh darkness, when the beasts of the field creep forth. The young lions roar for their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. The great and wide sea is portrayed with ships on its surface, and leviathan and creeping things innumerable in its depths. These all wait upon God, that He may give them their meat in due season. They are troubled at the hiding of His face. He takes away their breath, and they return to their dust. He sends forth His spirit; they are created, and the face of the earth is renewed. Earthquakes and volcanoes are also from the same Almighty power. He looketh on the earth, and it trembleth; He toucheth the hills, and they smoke. The Lord is thus represented as rejoicing in all His works; and in the midst of all,

man is introduced going forth humbly to his labour until the evening. "O Lord, how manifold are Thy works; in wisdom hast Thou made them all: the earth is full of Thy riches."

In like manner, the Book of Job, while it was written with the moral object of contrasting the weakness of the natural man with the strength of the spiritual man, presents us with descriptions of the phenomena of nature which are as accurate as they are sublime; and all in immediate contact with their great Author. Such thoughts and feelings, and their expressions, were peculiar to the Semitic race at the time they were written. And so far as similar sentiments and aspirations are now found among the Japhetites, they have been learned from the Semite by the in-dwelling of the Spirit of God, through Christ, and are not the natural product of the Japhetic mind.

Those only who have studied the influence of human speech on human thought and action, can estimate the effect that the endowment of the sons of Shem with a language like the Semitic has had in preserving, in their purity and integrity, the foundations of the true faith from Adam to Moses, and from Moses to Christ.

On the other hand, science, arts, and literature have never been developed and utilized by and through any other but a Japhetic language. Spiritual edification is rooted in Semitism; but intellectual and political progress has flowed onward with the Japhetites over the world of history. Both religion and civilization are necessities for the well-being of mankind, and for each other. True religion can find no entrance where civilization does not proceed or accompany it; and the results of civilization without true religion may be read in the fate of Chaldæa and Egypt, of Phœnicia and Carthage. In our own days, experience teaches us that Satan triumphs when civilization enters within the borders of the heathen, unattended by the purifying and restraining influence of religion. Even Japhetic civilization, until the Sun of Righteousness arose, was a period of gross spiritual darkness and lawless violence, and Semitic civilization was ever a weak and sickly plant. Thus it was, that while the knowledge of the true God was confined to the sons of Shem. Aryan civilization did little more for the human race than the civilization of the godless Hamite had done before. But when Japhet began to

dwell in the tents of Shem, through Christ, and the first seeds of the union of civilization and religion were planted, a brighter day dawned on humanity, to be succeeded by one incomparably more brilliant, when the times of the Gentiles which are running their course, shall be fulfilled.

The national history of the Hebrew may be said to have closed with the destruction of Jerusalem by the Romans, and the dispersion of the Jews throughout the nations of the world. But though nearly two thousand years have elapsed since that event, their identity has never been lost. The Jew is known in all lands. They are preserved for a future, the outline of which is clearly defined in the same Book that so faithfully records their history from Abraham to Christ, leaving them from that time in darkness, but shedding a light on the other side of the gulf that divides them from the restoration and rest that await them in their own land. The residue of their history is inscribed on the pages of prophecy. They are the only people who have an earthly future secured to them by sacred charter.

When the prophets of Israel wrote, the great cities of the East were in the zenith of their

pride. Babylon was powerful and prosperous, living deliciously, and boasting herself to be a Queen among the nations of the earth. Tyre, was, at the same time, the emporium of the commerce of the civilized world. Her merchants were princes, her traffickers the honourable of the earth. The towers and bulwarks of Zion were then standing round the temple of Jerusalem, the city of the Great King. Peace was still within her walls, and plenteousness within her palaces. But the prophet looked down the stream of time, and read and recorded the secrets of the future. He saw the river of God's providence passing by the site of Babylon, swept with the besom of destruction, without an inhabitant, a possession for the bittern, a place for dragons, and a dwelling for the wild beasts of the desert. Farther on it passes by the place were Tyre had stood, and the foundations of the proud city were swept bare like the top of a rock, where the fisherman was spreading his nets, surrounded by the sea. Farther on, the same river encircles Mount Zion, and lo! Jerusalem is trodden down by the Gentiles, her palaces are heaps, her temple is in the dust, and her inhabitants are exiles in all lands, "wanderers

among the nations." All this that was visible to the prophet's eye alone when it was written, came afterwards to pass as it was written; and the predictive power was thus established to be a reality.

But the prophet looked farther down the stream of time, and behold! far away, in the last days, he saw the mountain of the Lord's house established on the top of the mountains and exalted above the hills, and many people going and saying, "Come, go, and let us go up to the mountain of the Lord, to the house of the God of Jacob; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." He saw the outcasts of Israel assembled, and the dispersed of Judah gathered in from the four corners of the earth. He saw the spirit of God animating the dry bones of the outcast Israelite, and making Ephraim and Judah one nation in the land upon the mountains of Palestine. If time has set the seal of truth on the threatening of the prophet, must not the same seal authenticate and insure the reality of those pictures of the returning favour of God which are generally presented in the same page? Their calling and their apostasy, their pardon

and acceptance are inseparable. The truth and assurance of God's promise of the inheritance of the Holy Land to the seed of Abraham would not be vindicated, if the record of the transgression and expulsion of the Jew was not accompanied with the record of his repentance and restoration to God's favour.

So far the past and present positions of that branch of the Semitic family who are the descendants of Abraham, through Isaac, are wonderfully consistent with Scripture. The history of the other branch of the same family, through Ishmael, presents them in a light that is even more strikingly in accordance with what the Bible has predicted of their future. The Arabs have from time immemorial been divided into two great races. One is known as the tribe of Adnan, and the other as the tribe of Khattan. The former is sprung from Ishmael—the latter claim descent from Joktan, the son of Shem, and have always regarded the tribe of Adnan as intruders. But we have reason to know, that besides these two tribes, the Cushite was for many centuries the occupant of the greater part, if not of the whole, of the Arabian peninsula, and was displaced gradually by the increasing

population of the Semitic Arabs; though to the present hour some remnants of the Cushite remain, and traces of their language are found lingering around the ruined Hymarite cities. The Khattanites, who probably are the descendants of Shem outside the family of Abraham, have long had possession of Arabia Felix, or Yemen, and have lived in towns, cultivating to some extent the arts of civilization; while the Ishmaelite Arabs have roamed in nomadic freedom through the deserts of Arabia, lawless invaders and plunderers of the property of their neighbours, who have ever regarded them with implacable hostility.

The Arabs were, for many centuries, a link between the East and West. While the Cushite and Phœnician traders and merchants flourished, they were the commercial carriers that conveyed the products of India and the Eastern Archipelago across the desert to Egypt, Phœnicia, and Europe. Joseph was sold to Ishmaelites, who were thus occupied, as recorded in the thirty-seventh chapter of Genesis. But they were wanderers, without any bond of union, political or religious, for more than two thousand years, until Mahomet, in the seventh century of

our Christian era, bound them, and all the other Arab tribes, in the holy league of Islamism, as professors of faith in the God of Abraham, and in himself as His prophet. A strange fanatical sentiment took possession of these untamed sons of the desert, which issued in a career of conquest that has never been equalled in the history of mankind. They proselytized with the sword. Spoil and Paradise were their battle cry; and spreading forth, in a very few years they subjugated Syria, Persia, and parts of Europe; and within a century from the death of Mahomet, his successors had extended their conquests into Toorkistan, Affghanistan, and Northern India, in the east; and through Africa to the Atlantic, in the west; and crossing into Spain, they colonized the richest provinces of that country, and occupied Sicily and Malta in the Mediterranean. The religion they planted still prevails among the Aryans in the East and in Africa. But after living for nearly four centuries in unparalleled splendour and luxury throughout their conquered countries, they retired again to their tents in Arabia, and resumed their simple nomadic occupations, and the predatory habits of their ancestors. Their

new religion, and long residence in foreign countries, surrounded with the pomp and circumstance of a dominant race, dwelling in magnificent cities, and in possession of fertile lands, had wrought no change in the nature of the Ishmaelite Arab. He became again, like his forefathers, "*the wild man, whose hand is against every man, and every man's hand is against him*;" and such he remains to this hour. The Lord God of the Semitic Arab is the God of Abraham, blessed for ever.

That these sons of Ishmael should have passed through such an ordeal, without losing their identity, is a testimony to the truth of Scripture that cannot be gainsaid. It was written, and the history of centuries has confirmed the truth of what was written, that as Semites they were to be worshippers of the Lord God of Shem, and as children of Abraham after the flesh, they were to be distinguished by their wild, irregular, and hostile mode of life. The continuance of a people, who combined such apparently incompatible characteristics, for more than three thousand years, and under circumstances that would have changed the natural propensities and habits of any other race of

mankind, ought to bring conviction to every reasoning mind, that there is a God who has been guiding and governing the course of the world to the fulfilment of all that He has declared by the mouth of His holy prophets from the beginning.

Thus it is that the history of the world reveals to us that the Hebrew and the Arab, the two families of mankind who represent the true Semites, have hitherto fulfilled their predicted destinies to the letter. Though differing widely in their religious creeds, the Lord God of Shem is the God of the Jew, the Mussulman, and the Christian. Japhetites are dwelling in the tents of Shem, the Hebrew is homeless, and the Ishmaelite, as ever, is the antagonist of every man. The flood of human events has rolled over and beyond the children of Shem, scattered and peeled, and too often despised and despitefully treated by the dominant and arrogant sons of Japhet; though all the knowledge of the Most High that the Japhetite possesses, and all their hopes beyond the narrow confines of human life, have flowed down to them through an *exclusively Semitic channel.* The whole religious instruction of mankind is contained in

the Semitic Bible. The Pentateuch, whether written or compiled from older records or traditions, was wholly Semitic. The historical, devotional, and prophetical canon of Scripture *was the exclusive production of Semites;* and the New Testament dispensation, which unveils the mystery of godliness, and defines the path to eternal life, was delivered to us by *the children of Shem,* who were the only ostensible human medium of intelligence that has ever existed between God and man.

The race of Adam has had, as every individual has had, *an infancy, a youth, and a manhood;* and its education has proceeded accordingly. As a child is protected and taught by its parent, so was the Adamite in his infancy instructed by God Himself in the knowledge of His existence. He was placed in a garden for protection, and provided with food fit for his sustenance. He was taught, as a child is taught by its parent, the use of words to designate familiar objects. The necessity of unquestioning obedience was inculcated, and he experienced the penalty of disobedience. Though an outcast by transgression, God approaches him again as a friend, encouraging him by visions of hope and

sure promises, as in the case of Abraham, and extending protection and assistance in the person of Moses, a deliverer and a guide from the Red Sea to Jordan. With the exodus from Egypt, *the childhood* of the Adamite ended. "When Israel was *a child*, then I loved him, and called my son out of Egypt."* With the giving of the law from Sinai, in the person of the Israelite, the Adamite entered on *the stage of discipline* which youth requires as the preparation for manhood. The law was their schoolmaster to bring them to Christ, and so continued, as we are told, until "the fulness of the time was come when God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons," and become heirs of God and joint heirs with Christ. No longer children, and the period of servitude under tutors and governors having passed away, *the manhood* of the race began. The time for greater action had arrived, when the knowledge of God was to be extended beyond the borders of Semitism, and embrace all humanity; the sons of Japhet were invited to dwell in the tents of Shem, and to such of

* Hosea xi. 1.

them as received Christ, to them gave He power to become the sons of God.

Such has been the religious education of our race from the first to the second Adam. It was wholly Semitic, both as to the channels through which instruction was conveyed and those who were taught, until its completion, when the knowledge of the Lord God of Shem in Christ was made known to the Gentiles and the true standard of the Christian believer was depicted by the apostles, his privileges defined, and his future established. By faith he was to become a son of God, and a joint heir with Christ of the promises made to the Semitic fathers. And yet few of the multitudes invited have entered the gates of salvation thus opened to them; for mediæval Christianity soon returned to the beggarly elements of subjection to ordinances and a sacrificing priesthood; and the Gospel doctrines of the glorious freedom of the sons of God were well-nigh extinguished by the retrograde tendency of the Church of the Middle Ages to assume a Semitic character, and re-enact the schoolmaster to bring men to Christ by the works of the law and sacerdotal mediation. The Saviour had communicated to his Semitic apostles, and commissioned

them to communicate to mankind, the saving doctrines of the new dispensation; and their mission was authenticated by the gift of power to work miracles; and signs and wonders followed their preaching of the Gospel. But no son of Japhet was ever so commissioned by Christ, none were clothed with inspiration like the prophets and apostles; and if any of the early Gentile converts were endowed with supernatural gifts, they died out as the Christian religion subsided into a Japhetic channel. For centuries the Scriptures, the only testimony of the Lord God of Shem and His Christ, were ignored, and the unauthorized dogmas of self-constituted messengers and ministers of God were substituted, to supply new and unscriptural rules of Christian faith. The principle achieved by the Reformation was the assertion of the sufficiency of the Semitic Scriptures to supply all the information necessary for salvation, and a denial of any other source of religious knowledge, as well expressed in the Fifth Article of religion: "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required by any man that it should be

believed as an Article of the Faith, or be thought requisite or necessary to salvation." This was the great principle that was revived, after slumbering for centuries, and vindicated by the Reformers—to hold fast the doctrines and precepts delivered to the prophets and apostles, and by them bequeathed to the sons of Japhet; and sternly to repudiate all priestly pretensions and practices, either by way of mediation or interpretation, that are not warranted by the letter or true spirit of Holy Writ.

Preachers there are many, and teachers many; but the glad tidings proclaimed, and the way of salvation taught, were God's gift to the Israelite, "to whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Whatever vitality and fruitfulness is found in the wild olive-tree of the Gentiles, has grown out of the root and fatness of the good olive-tree of Israel, into which they were grafted. All the religious and moral culture which leads the Gentile to bless the Lord God of Shem, has been derived from the Semite, while the intellectual education and social advancement of mankind, which is enlarging Japhet, has been

developed by their own peculiar qualities; and the perfection of humanity will not be realized until the two streams of religion and civilization shall combine, when all the sons of Japhet shall dwell in the tents of Shem—

"Where all of good from days of old,
By poets sung, by prophets told,
As then, and yet to come:
And all that's pure of love and joy,
Without earth's passionate alloy,
Meet in their heavenly home.
When the dead in Christ shall rise, to be
The fruit of Israel's ripened olive-tree."

CHAPTER IV.

Japhet.

"God shall enlarge Japhet, and he shall dwell in the tents of Shem."—Gen. ix. 27.

THE political existence of the once potent and influential Hamite has ceased, and the religious mission of the Semite has been suspended, for upwards of eighteen hundred years; and during that interval, the Japhetite has been the only vehicle for the expansion of revealed religion and enlightened civilization throughout the world. This people has been always possessed of moral and intellectual qualities, that were not to be found in either of the two other races. Science, arts, literature, and commerce have had in their hands a quickening influence that has realized enduring temporal blessings for mankind. Their expansion necessitated conquest; but the object of Japhetite conquest was

not destruction, like the Tartar conquests, or isolation, like the Chinese, but reconstruction, and the instituion of a better state of humanity, either by ameliorating the moral and physical condition of the conquered, or, as unhappily too often the case, by displacing them, and colonizing their territories with their own superior race—first in Europe, next in America, and later, on the coast of Africa, and in Australia; and in our own days, a commencement has been made among the higher races of China, Japan, and throughout the Eastern Archipelago, the issue of which, though it may be protracted, is scarcely doubtful.

The Scripture record presents the sons of Japhet as numerically and politically inferior to the other two tribes, when they were severed at Shinar; and they were the latest to appear on the field of the world's history. But it was ordained that they were to be enlarged; and they have long surpassed their brethren in extent of population, by their superiority in the moral, physical, and intellectual vigour that constitutes and secures all that is valuable in the progress of humanity. The Bible record of the Japhetites is scanty. Little is there found directly relating

to them, beyond the sketch of their migrations given in the tenth chapter of Genesis, by which it appears that their earliest settlements were to the north and west of Shinar. Gomer and Magog, Javan, Tubal and Meshech, Ashkenaz and Togarmah, Elishah, Tarshish, Kittim and Dodanim, and the isles of the Gentiles, point to those parts of the earth now known as Asia Minor, Greece, and parts of Russia. Therefore, before their migrations, the dwellings of their forefathers must have been in or near the highlands of Armenia, outside the precincts of the Hamites and Semites, to the north of Shinar; and history, tradition, ethnological and philological evidence, conspire to establish the fact that from this quarter all European, Persian, and Indian civilization proceeded. The science of language, as we have seen, enables us to trace back the ancestors of the inhabitants of those countries to their cradle in Asia, with as much certainty as a number of diverging rivers can be traced up to a common source—identity of languages, combined with identity of race, reduces them all to a single family, whose habitation was situate somewhere in those parts of Asia that lie between Europe and Hindostan.

If the Scripture story of Shinar be true, the sons of Japhet were, about four thousand years ago, concentrated in a small community, dwelling together in the East, not far distant from Mesopotamia, whose destiny it was to be enlarged, and to spread out and colonize the world that surrounded them. The cold and dreary wastes of central Asia to the north had little attraction for them; and to the south, from the Euphrates to the Mediterranean, and along its southern shores to the pillars of Hercules, the sons of Ham and Shem were occupying, and contending with each other for the possession of, those territories, which have ever since been a barrier between the Japhetite and the African continent. The districts, therefore, which invited the enterprising and colonizing instincts of the Japhetite, were Europe, to the north and west, and Persia and Hindostan, to the east; and in those countries they are found; and their identification as the children of Japhet is as certain as the identification of a British or German settler in the backwoods of America, or of a Portuguese or Dutch trader on the shores of Africa, as of European descent, in the present day. Anatomical structure, mythological legends and tradi-

tions, and, above all, their languages, pronounce the Persian, the Hindoo, and the European to be all of the same race, commonly known as the Caucasian, and confessedly descendants of a single pair of ancestors. The ancient languages of Persia and India, the Zend and Sanskrit, are, as we have seen, sister languages of the Greek, the Latin, the Sclavonic, Teutonic, and Celtic, which comprise all of the European languages. They are all of them, as we have seen, the offspring of one parent language, framed and spoken by a single family, whose dwelling-place must have been situate between India and Europe, where the early stock of Japhet are located by the record of Genesis. So far, that record is confirmed by all that ethnological and philological science has discovered.

To the west of the highlands of Armenia lies the Euxine or Black Sea, mentioned in Scripture as "Ashkenaz." This naturally interrupted and severed the tide of emigration in that direction, and divided the emigrants into two bands. One wave passed along the southern coast of the Black Sea, through Asia Minor, and broke first upon the shores of Greece, and then of Italy. These were the parents of Greek and Roman

civilization. Another flowed northward across the Caucasus, and round the northern shores of the Black Sea into central and western Europe. These were the pioneers of Celtic and Teutonic civilization. While a third wave rolled eastward to the south of the Caspian Sea, through Persia, and onward over the mountains of Affghanistan to the Indus and Hindostan, and carried civilization to those countries. And first let us follow the history of these eastern sons of Japhet.

In Hindostan are found, to the present hour, the Brahmans, an ancient body or order of priests, who have been, for nearly three thousand years, the sole guardians and ministers of the Hindoo religion. To their custody were committed the sacred literature of the Hindoos, which is written in the far-famed Sanskrit language, that has ceased to be a living or spoken language as far back as 400 B.C. This ancient literature comprised four Vedas, and other books which were commentaries on, or explanatory of them, the Brahmanas, Sutras, &c.; and they were kept with such jealous care by the Brahmans, that no person but themselves had access to them until the close of the last cen-

tury, when for the first time, by the influence and energy of the agents of the East India Company, they were brought into the light of day, and submitted to the inquiring eyes of European philologists. In the hoary leaves of these venerable monuments of the Hindoo race, it is found that their forefathers were emigrants that entered India from the north-west, through Affghanistan and the Punjaub, the country of the five rivers. Hindostan is there styled "Arya-varta," or the abode of the Aryans, a name of distinction in the East, comprising the worshippers of the gods of the Brahmans. The name is derived from a Sanskrit word signifying "noble," and is applied in the Vedas to the superior castes in India as distinguished from the inferior. But the name is not confined to that country, as all the region between the Indian Ocean and the Indus on the east, the Himalayan Mountains on the north, the Caspian Gates and the Persian Gulf on the west, are included. Strabo under the name of Arimania. Persia, Elymais, and Media all claimed for themselves the Aryan title. As we approach Europe the traces of the title become fainter, yet are not altogether lost, as the name is found

in Greece, and even in Germany. It was obviously the distinguishing title of the Japhetites before their separation eastward and westward from the cradle of their race in Armenia. And thus, those who constituted the great Aryan race, so well known and renowned in ancient history, are the immediate descendants of Japhet in the East.

Max Müller has sifted and classified Sanskrit literature, and not only establishes by careful analysis the relative ages of those mystic volumes, but approximates by satisfactory reasoning to the actual age of the earliest of them. The four Vedas are the most ancient of the Vedic compositions; and of them the Rig-Veda is the oldest, as well as the most voluminous and important. It is a collection of archaic hymns and prayers, addressed generally to the personified powers of nature, the Earth, the Sky, the Dawn, the Atmosphere, the Fire, the Storms, and other elementary natural forces and phenomena; and Max Müller describes it as the most ancient chapter in the history of the human intellect, and the background of the whole Indian world. The other three Vedas, the Yagur-Veda, the Sama-Veda, and the

Atharva-Veda, are illustrative of the worship taught in the Rig-Veda, and contain ritualistic directions for the priests. The Brahmanas and Sutras are commentaries on the meaning and authorship of the sacred hymns. As far back as the sixth century before the Christian era, which is known to be the period of the latest of the Sutras, the Rig-Veda was considered an ancient and sacred book, and regarded with such veneration, that one of the Sutras contained enumerations of its verses, its words, and even of its letters; and as many of the Sutras, and all of the Brahmanas, were composed before that period, to explain what had become by lapse of time obscure or unintelligible in the Vedas, it has been calculated that the Vedic hymns must have been *collected* at least 1200 years before the Christian era; and that some of them were *composed* about 300 years before that date, which brings their existence to 1500 B.C., the time of the exodus. Their authors, therefore, were probably contemporaries of Joshua and Moses; and the Rig-Veda, the most ancient book of the Aryans, may vie in antiquity with the Pentateuch, the most ancient compilation of the primeval records of the Semitic race.

On the question of the identity of the Aryan colonizers of India with the sons of Japhet, the Rig-Veda, and the Vedic literature in general, are important witnesses. If the Aryans were descendants of Japhet, evidence ought to be found in those ancient books, if anywhere, of a union having existed at some time in the world's history between them and the Semitic race; and in those books also we must look for the most authentic and primitive representation of the Hindoo religious belief, which is also an interesting and important subject of inquiry, and calculated to throw considerable light on the origin of the professors of the religion expressed in the Vedas.

However degraded the Hindoo worship has become by the encroaching sacerdotalism and idolatrous innovations of the Brahman priesthood, the Vedic literature supplies proof that the religious belief of the authors of the hymns and invocations of the Rig-Veda, and their disciples, was pure Theism. Their prayers were generally addressed to personified elements of nature, such as Agni, fire; Ushas, the dawn; Maruts, the storms; Indra, the atmosphere; Prithivi, the earth; Varuna, the heavens, &c.; but through all

it is plain that the elements of real religion were in the hearts of the worshippers, and that they had the conception of an almighty, all-wise Creator and Governor of the universe, merciful and forgiving to those who sought for pardon and acceptance, as exemplified in the following touching hymn of the Rig-Veda, addressed to Varuna (R. V. vii. 89):

"1. Let me not yet, O Varuna, enter into the house of clay; have mercy, Almighty, have mercy!

"2. If I go along trembling, like a cloud driven by the wind; have mercy, Almighty, have mercy!

"3. Through want of strength, thou strong and bright god, have I gone wrong; have mercy, Almighty, have mercy!

"4. Thirst came upon the worshipper, though he stood in the midst of the waters; have mercy, Almighty, have mercy!

"5. Whenever we men, O Varuna, commit an offence before the heavenly host, whenever we break the law through thoughtlessness; have mercy, Almighty, have mercy!"

In another hymn, Varuna is thus invoked: "Thou art the king of all, of those who are gods, and of those who are men." And again: "Varuna is merciful, even to him who has committed sin;" and in another, the same deity is invoked to "absolve us from the sins of our fathers, and from those which we have committed with our own bodies" (R. V. vii. 86). Other hymns ascribe immortality, not only to God, but

to man—eternal life for the good, and a place of punishment for the wicked. The following is a prayer addressed to Soma (R. V. ix. 113, 7):

"Where there is eternal light, in the world where the sun is placed, in that immortal, imperishable world place me, O Soma!

"Where king Vaivasvata reigns, where the secret place of heaven is, where those mighty waters are, there make me immortal!

"Where wishes and desires are, where the place of the bright sun is, where there is freedom and delight, there make me immortal!

"Where there is happiness and delight, where joy and pleasure reside, where the desires of our desire are attained, there make me immortal!"

To the Semitic race, the great Creator was specially revealed by his name "Jehovah." No such revelation was vouchsafed to their brethren, the Japhetites. They had conceptions of one God, the maker of heaven and earth; but he was to them the "Unknown God," a God without a name; and in their helplessness they invoked him by the names they had given to the powers of nature, which were to them the demonstrations of His existence and omnipotence. But still the authors of these hymns were conscious that they were only different names for one and the same godhead. For instance, in one of the

hymns it is said, "They call him Indra, Mitra, Varuna, Agni; then he is the well-winged, heavenly Garutmat; that *which is one* the wise call it so many ways, they call it Agni, Yama, Matarisvan." And again, "Wise poets make the beautiful winged, though *he is one*, manifold by words."* In another hymn (R. V. x. 121), in answer to the question, "Who is the god to whom we shall offer our sacrifice?" he is styled "The God above all gods—the Creator of the earth, the righteous who created the heaven, who also created the bright and mighty waters."

The following address to Brahma, from an ancient Sanskrit poem, presents us with high spiritual conceptions of the unity and attributes of Deity:

"Creator of the world—thou uncreate!
Endless—all things from thee their end await.
Before the world wast thou! each lord must fall
Before thee—mightiest, highest lord of all!
Thy self-taught soul thy own deep spirit knows;
Made by thyself thy mighty form arose.
Into the same, when all things have an end,
Shall thy great self, absorbed by thee, descend.
Lord, who may hope thy essence to declare?
Firm, yet as subtle as the yielding air.
"Father of fathers, god of gods art thou!
Creator, highest, hearer of my vow!

* "Hist. of Ancient Sanskrit Literature," p. 567.

Thou art the sacrifice, and thou the priest;
Man he that seeketh—thou, the holy feast.
Thou art the knowledge which by thee is taught,
The mighty thinker, and the highest thought."*

If this invocation had been addressed to "Jehovah," it would have been deemed a noble specimen of deep devotional feeling. The pious sentiment was in the worshipper, but the object of his worship was, to him, "the unknown god."

Dr. Muir has extracted and summarized from Sanskrit texts of the Rig-Veda the conceptions of this ancient branch of the Aryan stock on the subject of a future life, and the union between body and soul, which approach nearer to the Christian creed of "the resurrection of the body, and the life everlasting," than anything that is to be found in the pages of the Pentateuch:

"When the remains of the deceased have been placed on the funeral pile, and the process of cremation has begun, Agni, the god of fire, is prayed not to scorch or consume the departed, not to tear asunder his skin or his limbs; but after the flames have done their work, to convey

* "Kumava-Sumbhava." Translated by R. T. H. Griffith.

to the fathers the mortal who has been presented to him as an offering. The eye of the departed is bidden to go to the sun; his breath to the wind; and his different members to the sky, the earth, the waters, or the plants, according to their several affinities. As for his unborn part (*ajo-bhágah*), Agni is supplicated to kindle it with his heat and flame, and, assuming his most conspicuous form, to carry it to the world of the righteous (R. V. x. 16). Before, however, the unborn part can complete its course to the third heaven, it has to traverse a vast gulf of darkness, leaving behind on earth all that is evil and imperfect, and proceeding by the paths which the fathers trod (x. 14, 7), the spirit, invested with a lustre like that of the gods, soars to the realms of eternal light .... *recovers there his body in a glorified form*, and obtains from Yama a delectable abode (x. 14, 8-10), and enters upon a more perfect life (x. 14, 8; x. 15, 14), which is crowned with the fulfilment of all desires (ix. 113, 9, 11), is passed in the presence of the gods (x. 14, 14), and employed in the fulfilment of their pleasure (x. 16, 2)."*

* "Original Sanskrit Texts on the Origin and History of the People of India, their Religions and Institutions." Vol. V.

From these archaic muniments, which have thus preserved the thoughts and feelings of the early Aryans in the East for more than three thousand years, we learn that the progenitors of the Hindoos had such a knowledge of the Most High God, and of his relationship to mankind, as we might expect to find in the descendants of one of the sons of Noah, who had gone forth from Shinar with a prophetic patriarchal blessing on his posterity. They had abstract ideas of a Creator—omniscient and omnipotent. They were conscious of their own weakness and sinfulness, and of God's mercy; and they had a belief in their own immortality, the reunion of body and soul, and of a future state of rewards and punishments. But, notwithstanding this purity at its source, the religious history of India is one continued decline. The worship disclosed in the Rig-Veda is simple and patriarchal; there were no idols. In the later Vedas, it becomes debased by the intrusive and baneful influence of sacerdotalism, bringing with it there, as elsewhere, cumbrous ceremonials, caste, and superstitions, and gradually effacing those finer instincts that prevailed in the minds of the Aryan authors of the Rig-Veda.

It is a curious and interesting chapter in the history of mankind that traces the origin of the mythology of the Aryan race, and the cause of its absence in the Semitic race, to the influence of their respective languages. The Semites never had a mythology of their own. Before the call of Abraham, they served "*strange gods*"—the gods of strangers; and after that event, and notwithstanding the many testimonies of the presence and power of Jehovah with the children of Israel, they are found repeatedly turning aside, with strange perversity, to worship Baal and Ashtaroth. But such gods were not gods of their own invention or imagining. They were the gods of their Hamite neighbours, the Babylonian, the Canaanite, and Egyptian; and, though worshipped, they were never confounded with their own Jehovah, who was, at the same time, to some extent, an object of their devotion. They halted between two opinions: "If the Lord be God, follow him; but if Baal, then follow him." We have not sufficient knowledge of the Hamitic language to be in a position to decide the cause of the apostasy of that idolatrous people, whether it was connected, as in the case of the Japhetite,

with the nature of their language, or was wholly the product of the moral obliquity of their minds. But philologists have shown how it was that the ancient Aryans, though they started with pure conceptions of God and His attributes, and retained them for a long period, were at last beguiled by words and names into the multiplication of gods.

The names given to the various powers of nature, such as Agni (the fire), Ushas (the dawn), Dyaus (the sky), Maruts (the storm), Indra (the atmosphere), Varuna (the heavens), came gradually, by phonetic corruption, to lose their original signification, and to be used as proper names, designating real personages. Thus Agni became the being that burned; Dyaus, the being that thundered; Maruts, the being that blows, &c. The powers of Nature became thus unconsciously personified, and they were regarded and addressed as gods to be invoked and conciliated by prayer and sacrifice. A process of this description could not take place when the language was Semitic, as such a language has no tendency to phonetic corruption, and in it the words that designate natural phenomena are always recognized *as appella-*

tives. Philologists have shown that such words could not enter into any mythological metamorphoses, like those that are found in India and Greece; and thus the Semite was never deluded by his language to worship his Jehovah under the name or form of any of the items of creation. The name "Jehovah," and the ever-present consciousness that the words which in their language designated the phenomena of Nature were appellatives, and did not designate personages, shielded them from the confusion of words and names that gave birth to the multitude of legendary myths that constituted the life of the Aryan, both in Greece and India, before the gates of true history had been opened to them.

But to return. If the Aryans were the descendants of Japhet, we might expect to find in their ancient literature traces of the prominent Semitic traditions that are known to have prevailed among the Adamite race before their separation—that is to say, *before the dispersion*—at Shinar; such as those of the Creation and the Flood. The following hymn from the Rig-Veda presents so many points of resemblance to the Mosaic cosmogony, in the first chapter of

Genesis, that we cannot avoid the conclusion that the author must have derived it from ancestors who had carried away the tradition from Shinar:

"*Nor aught nor nought existed;* yon bright sky
Was not, nor heaven's broad woof outstretched above.
What covered all? what sheltered? what concealed?
Was it the water's fathomless abyss?
There was not death—yet was there nought immortal;
There was no confine betwixt day and night;
The only one breathed breathless by itself,
Other than it there nothing since has been.
Darkness there was, and all at first was veiled
In gloom profound—an ocean without light.
The germ that still lay covered in the husk
Burst forth, one nature, from the fervent heat.
Then first came LOVE *upon it,* the new spring
Of mind—yea, poets in their hearts discovered,
Pondering, this bond between created things
And uncreated. Comes this spark from earth,
Piercing and all pervading, or from heaven?
Then seeds were sown, and mighty powers arose;
Nature below, and power and will above—
Who knows the secret? who proclaimed it here,
Whence, whence this manifold creation sprang?
The gods themselves came later into being—
Who knows from whence this great creation sprang?
He from whom all this great creation came,
Whether his will created or was mute,
The Most High Seer that is in highest heaven,
He knows it—or perchance he knows it not."*

In this we may recognize the Mosaic description, that in the beginning, when God had created

* "Hist. of Ancient Sanskrit Literature," p. 564.

the heaven and the earth, "*darkness was upon the face of the deep.*" "Darkness there was, and all at first was veiled in gloom profound—*an ocean without light.*" "And God divided the light from the darkness; and God called the light day, and the darkness He called night," is implied in the Sanskrit expression: "*There was no confine betwixt day and night.*" Professor Wilson remarks that the word "Kama," which is translated "love," in the 13th line, "means desire, wish; and it here expresses the wish, synonymous with the will, of the sole existing Being to create." If this criticism is correct, the expression will present a strong resemblance to the Scripture phrase, that "*the Spirit of God moved upon the waters.*"

In the cosmogony of the Zend-Avesta, the ancient Scripture of the Parsees, who were the progenitors of the branch of the eastern Aryans now known as the Persians, the world is stated to have been created in six periods, which together form one year, as in Genesis it is represented as the work of six days. In the first period, of forty-five days, *the heavens* were made: in the second, of sixty-five days, *water* was made: in the third, of seventy-five days, *the*

earth was made: in the fourth, of thirty days, *the trees* were made: in the fifth, of eighty days, *the animals* were made: and in the sixth, of seventy-five days, *man* was made. Thus, according to the Zend-Avesta, the heavens, the water, and the earth were the work of the first three periods of the creation, as in Genesis, the heavens, the earth, and water were the first items of the creation; and as in the Zend-Avesta, so in Genesis, trees, animals, and man came afterwards in succession. These are remarkable coincidences, and only to be accounted for by the existence of an intimate connection between the two races—the Semitic and Aryan—at some antecedent period of their history. It is well ascertained that the art of writing was not known to the Semites before their captivity in Egypt, nor to the eastern Aryans before the rise of Buddhism in India, about 600 B.C. There is no allusion to anything connected with the art of writing in the Bible before the Exodus, nor in any of the 1017 hymns of the Rig-Veda—no such words as writing, reading, paper, or pens;* and therefore the authors of the Rig-Veda and the Zend-Avesta, which were composed one thou-

* "Ancient Sanskrit Literature," p. 497.

sand years before they could have been committed to writing, could not have acquired their knowledge of Semitic traditions through any channel but personal intercourse, and that, too, at a time when both races spoke the same language. If the Semitic record of the confusion of language and the dispersion at Shinar be true, then these coincidences of the Semitic and Aryan traditions are intelligible, and capable of simple explanation; for all belonged to the same family, and spoke the same language before that event. But if that event is to be considered mythical and unreal, the admitted facts are wholly inexplicable, and involved in impenetrable mystery and darkness.

The Hindoo legend of the Deluge has also many points of resemblance to the record of Noah's flood in Genesis which can scarcely be considered accidental. It is first related in the Satapatha Brahmana, and again, at greater length, and with some variations, in the Mabharatta. Manu is regarded, in the hymns of the Rig-Veda, as the father or progenitor of the Rishis, or authors of these hymns, and of the people to whom they addressed themselves. Mr. Muir states that "this testimony to Manu

being there regarded as the progenitor of the Aryan Hindoos is sufficiently clear."* Manu therefore corresponds in that particular to the Semitic Noah. The Hindoo legend records that this Manu, while performing austerities on the banks of the Cherim, was visited by Brahma, in the form of a fish, who announced to him the approaching deluge: "Thou shalt build a strong ship with a cable," said the fish, "and in it thou must embark with the *seven Rishis*, and take with thee all manner of seeds, and there await my arrival." Manu did as he was directed, and whilst he "floated on the billowy sea in the beautiful ship," the fish arrived, and the cable of the ship was bound to his horn. "The fish being attached to the cable drew the ship with great rapidity over the briny deep, and transported its crew across the ocean, which seemed to dance with its waves, and thunder with its waters. The ship, tossed by the mighty winds, whirled around like an unsteady, intoxicated woman. Neither earth nor the eight quarters of the globe appeared: everything was water, and firmament, and sky. Amid this perturbation of the universe the *seven Rishis*, Manu, and

* Muir, in the "Journal of R. A. Society," vol. xx. p. 410.

the fish were perceived. In this manner the fish, unwearied, drew along the ship for many periods of years amid the mass of waters; and at length brought it to the highest peak of Himavat. Then spake the fish, gently smiling, to the Rishis, 'Bind the ship without delay to the peak of Himavat.' They fastened the ship accordingly; and that loftiest peak of Himavat is, even to this day, known by the appellation of 'Nabaundhana' (the binding of the ship)." The fish then revealed himself to the Rishis as Brahma, the superior lord of creatures, and commanded Manu "to create all living beings, gods, asuras, and men, all worlds and all things movable and immovable; a command which Manu fulfilled."*

In this legend, as in Genesis, the progenitor of mankind was commanded to build a ship or ark, wherein *eight persons* (Manu and the seven Rishis) were saved; and after the waters had subsided the ship rested on the highest peak of a lofty mountain, called Ararat in Genesis, and Himavat in the Mabharatta. As in the Legend of the Creation, so here there are coincidences which betoken an intercourse, and point to a

* "Muir's Original Sanskrit Texts." Vol. II. p. 329-331.

time when the two races spoke the same language, and had a common stock of traditions.

The independent research of several eminent Sanskrit scholars has discovered in these primeval records, that the Aryan ancestors of the Hindoos entered India through the narrow passes of the Hindu-Kush, or the Himalaya, about 2000 B.C., which brings it to the time of Abraham, or two or three hundred years after the Scripture date of the dispersion at Shinar. It also appears, from the same records, that on their entry into that country, they found it inhabited by a very inferior race of natives, some of whose descendants, reduced, like themselves, to subjection, and kept by the invaders in that state, are to this day mixed up with, though distinguishable by their aspect and language from, the Hindoos and high caste population in the Deccan and mountain districts to the north. It is probable also, that, as they advanced they encountered and expelled the Hamites, who, as we have seen, had found their way into that country at an early period, and planted their abominable worship in it. Here, as elsewhere, they retired before the nobler Aryan race, until they disappeared altogether from the map of the

civilized world, in fulfilment of the Divine decree.

The ancient Hindoos were a nation of philosophers. Their sacred monuments evidence the extraordinary precocity of the Aryan or Japhetic mind. There are few subjects in literature or philosophy in which they had not made considerable progress. Treatises on grammar, metaphysics, mathematics, arithmetic, and medicine, are all found in the Brahmanical writings. Science had flourished and decayed in the East long before the first seeds of European philosophy and literature had germinated on the shores of Greece. Everything proves the eastern Aryans to have been a race of superior attainments, and like their kinsmen the early colonists of Greece, the true salt of civilized and civilizing humanity. But after a few generations, the enervating effects of an Eastern climate relaxed their activity, and converted their philosophy into dreamy speculations; while the encroachments of sacerdotalism, seeking to establish priestly power and influence, checked and blighted their truly spiritual aspirations, and planted gloomy and degrading superstitions in their place. Max Müller has

well defined the distinction between the Hindoo and European mind, by assimilating the one to a hothouse plant that grew rapidly, and put forth gorgeous and richly-perfumed flowers, and precocious and abundant fruit; and the other to a sturdy and enduring oak, that, growing in wind and weather, sends its roots surely downwards into real earth, and expands and bears fruit slowly upwards in real air, beneath the stars and sun of heaven. A few centuries of the luxurious ease of an Eastern clime exhausted the activity of Hindoo civilization, which became paralyzed, and has long since assumed the characteristics of immutability. The Brahmanic Aryan retired into himself, and became passive and contemplative, speculative and superstitious. Overawed by the imposing phenomena and powers of nature that surrounded him, he bowed down and worshipped them as gods; while the European has challenged, encountered, and subjugated them to serve and obey him, and coerces them to minister to his wants, and promote the well-being of his daily life. In the meantime, the vital principles of progressive knowledge, of later and slower growth, have been advancing through Europe with the western

Japhetite emigrants, to whom we now turn our attention.

Nearly forty centuries have passed away since the first seed of Caucasian progress was planted on the genial soil of Europe; and the branches, foliage, and fruits of the goodly tree of civilization that has sprung up are strong and vigorous as ever. The mighty host of civilizing Europeans, now occupied in enlarging their borders throughout the earth, were few in number when their faces were turned westward from the home of their forefathers; but the spirit of enterprise and determination that characterizes their descendants accompanied them from the beginning. No other of the many races of mankind that fill the world have made any independent onward movement, material or intellectual, within the historical period; and none, without the aid of this remarkable people, have advanced a step in the march of the true civilization that has distinguished the European from the commencement of his history. None have had an era of progress. All has been stationary and petrified where the western Japhetite has not penetrated, and carried with him the example and influence of his civilizing instincts.

What the Japhetite is, a survey of Europe and of European civilization, brings before our eyes; and how he has progressed to his present state is the subject we propose to investigate by the light of history, so far as it is available, and beyond that, by the light that scientific research kindles from the relics of remote antiquity. Slow and gradual has been their advance—stern and persistent their struggle with nature's forces; and all the knowledge of nature and nature's laws acquired by human intellect, and all the triumphs of art and skill which have been realized by such knowledge, are the trophies which have been won by him in this long conflict with nature's elements.

Civilization is the conquest of nature by human effort, as religion is the conquest of self, or the submission and subordination of human will to the will of a higher power. Where the laws of nature strongly predominate and subordinate the human mind, there civilization languishes, or remains stationary. This is the case of the Hindoo Caucasian, who, with all the high qualities that distinguish his race, has bowed down before the overwhelming influence of the phenomena of nature that surrounded him in

these eastern climes, and has taken no part in the civilizing progress of humanity. Where, on the other hand, the mental energies are active, and triumph over the external world, there civilization is highly progressive and fruitful in result. This is the case of the European, who has been the conqueror of Nature's elements; and whose triumphant progress is the theme of the world's history. In the enjoyment of high civilization, and of the mental faculties that have raised him to that position, and which are all-powerful to lead him onward in the same direction, it is deeply instructive to contemplate the long and laborious paths which his progenitors had to traverse before they attained the high position on which the cultured European stands, and from which he looks back on a conquered world, and forward to further and greater achievements.

Of the two bands of Japhetite emigrants that sought the unknown land of Europe, history throws some light on the career of those who entered and occupied Greece, and whose descendants are found to the south and west of the Danube and Rhine. But what were the fortunes of those pilgrim Japhetites who penetrated, from

the cradle of their race, over the Caucasus and round the northern shores of the Black Sea into Germany, to the north of the Danube? History can afford little aid in the inquiry; for all this part of the world was fable and darkness before the days of Cæsar and Tacitus, more than two thousand years after the separation at Shinar. But even at that time, the climate of Germany was very different from the climate of the present day. In the days of Julius Cæsar, the Rhine and the Danube were frequently frozen over, and capable of supporting the cavalry and heavy waggons of invading armies. Primeval forests and wild morasses extended over the countries now known as Poland and Germany; and the elk and reindeer, which have long been occupants of the inclement regions of Spitzbergen and Lapland, were then inhabitants of the Hyrcinian forests.* By the removal of the trees and vegetation that shut out the fertilizing rays of the sun, and the draining of the morasses, the rigours of the climate have been mitigated, and the wilderness of Germany has long since taken its place among the fairest of the fair gardens of modern Europe.

* Cæsar, de Bell. Gallic., 6, 23, &c.

But if such was the state of these regions two thousand years ago, what must have been their condition two thousand years before that time? Their brethren who had departed from the same home for the genial climes of Hindostan to the east, and Greece to the west, developed science, arts, and literature, the natural products of the Japhetic mind, with astonishing rapidity. But those who, with the same instincts and zeal, sought and found their homes in the cold inhospitable regions of Central Europe, had to struggle for subsistence with Nature in her most forbidding aspect and ungenerous mood; and the stern discipline they had to undergo for generations, while it reared them to be the hardy, energetic, and persevering race that is now ruling the world, left no opportunity for the exercise of their intellects in the study of letters, the extension of scientific knowledge, and cultivation of the more refined pursuits of civilized life. As, therefore, no primeval monuments of civilization of these early forefathers of our north-western Europeans are forthcoming, such as are found on the shores of Greece and in eastern countries, we must

seek for evidences of their early history from other, and perhaps not less reliable sources.

The inhabitants of Central and Northern Europe, though all of the Caucasian race of mankind, have, from time immemorial, been distinguishable into three sub-families or tribes, characterized by their dialects and certain mental and physical peculiarities. Offspring of the same ancestors, and speaking languages of the same family of speech, climate and time have operated to effect the diversities that are distinctive of the Celt, the Teuton, and the Sclave. All histories and traditions agree that the tide of European population has always been setting from the East to the West. These three members of the great Japhetite family came over Europe like three successive waves from their Asiatic homes. The Celtic stream was the first to invade the land. The Teutonic or Gothic flood has, from the earliest period, been pressing on the Celt, and driving him onward to the setting sun; and the Sclavonians in the rear are succeeding wherever they can find or make room. The Celt, for ages, spread over, occupied, and has left his impress on the best portions of Europe. Refined in his tastes,

impulsive in his nature, submissive to authority, but lacking stability and perseverance, he has slowly retreated before the encroaching Teuton, who, with his love of freedom and free institutions, and with more endurance and persistency of character, has gradually displaced his Celtic predecessors, until they have reached the western shores of Brittany and of the British Isles, where the last remains of their race in Europe are found. The Sclave is in the rear of the Teuton; and the study of the past leads the observing mind to speculate, that as the Teuton has displaced the Celt, so the Sclave, though kept in check and often repulsed by the Teuton, is destined ultimately to displace both Celt and Teuton, driving them onwards to the broad domains of the New World beyond the Atlantic. The tide whose source was at Shinar is still rolling westward, and will not cease until civilization, to be followed by the knowledge of the Lord, shall cover the earth as the waters cover the sea.

All this we gather from our knowledge of the ethnical state of the world in our own times. But we are not without some light to assist us n discovering some further particulars of the dim

and distant past of Central Europe that preceded the era of civilization; for geological and archæological researches have made known to us, that the wide expanse of European territory that lies between the Alps and the Danube on the south, and the Baltic Sea on the north, was not without inhabitants when the Japhetites left their home in the East to colonize and replenish those inhospitable regions. Stone and bone implements, and peculiarly-shaped skulls, found in abundance in the quarternary drift, and in gravels and caves of Western Europe, show that the earliest of those aborigines were as devoid of civilization, and as different in anatomical structure from the Caucasian race, as are the Australian and African savages of the present day. From the position, also, in which these relics have been found, it is evident that a very remote antiquity, far beyond the dispersion at Shinar, was the date of their existence. From the same source of knowledge, we also learn something of the habits of those aborigines; that while some, like the modern savages, were mere troglodyte hunters and fishers, without any places of abode beyond the shelter of the woods and caves of the rocks, there were others of a later

period, who constructed rude habitations, cultivated cereals to some extent, and domesticated a few animals. There was something of a progress from lower types of humanity to higher, even before the civilizing race had entered the land.*

There is abundance of evidence, also, that at this time the wilderness of Europe was swarming with wild animals, some of them of species long since extinct; and some of them of species which still exist, but have long since ceased to be inhabitants of these countries. Of those that are extinct, the mammoth, various species of cave lions, tigers, bears, and elephants, different from any now existing in any part of the globe, of vast size and strength, and adapted to live in cold climates, shared the plains and forests of ancient Europe with the oldest of these savage tribes—while the reindeer and elk, no longer to be found in Europe, were the contemporaries of the later uncivilized aborigines, and had not disappeared until after the Japhetites had possessed themselves of the land. One period of these primeval times has been termed by the archæologist "the Reindeer period," from the

* "Adam and the Adamite."—By the Author, Ch. II. and III.

great quantity and variety of weapons, implements, and ornaments fabricated out of the horns of that animal, which are found in the gravels and caves in the West of Europe.

Thus, when the Japhetite commenced his pilgrimage into Central Europe, he had to encounter his fellow-man in a savage state, as his descendants are, in our own days, encountering similar specimens of uncultured humanity in Australia, Africa, and America. He had to wage a war of extermination with the wild beasts of the field, who tenanted and devoured the lands he came to subdue and cultivate. He had to maintain a constant struggle with the unmitigated forces of nature; and barren plains, dense forests, and deep extensive morasses invoked his energies, and challenged his endurance and skill, to make them yield him food and clothing. Few and simple were his weapons—not much higher perhaps in quality than those of the savages whose territories he was invading. He had probably implements of metal, which had been acquired from the descendants of Cain, who were skilled in metallurgy; but his real superiority consisted in those civilizing instincts and powers of expansion peculiar to his race, which

impelled him to fulfil his destiny, to increase and multiply and replenish the earth.

The aboriginal savage has long since disappeared, leaving nothing but his rude and primitive weapons to attest that he did exist, as the savages of Australia, Africa, and America are melting away before the advancing steps of the European, and whose simple weapons may tell a similar tale to future archæologists. The wild beasts that shared the soil with the aborigines have been driven out by the civilizing man, who engaged in the conflict, not merely to preserve sustenance, but to rid himself of neighbours that were not only dangerous in themselves, but were also unprofitable consumers of the produce of the soil. By the extirpation of some, and the domestication of others, he carried out the great principle of civilization, that tramples out whatever is noxious and useless, and utilizes all that can be appropriated and rendered profitable to the human races. The primeval forests have been cut down, the morasses drained, the land redeemed from the curse of barrenness, and brought into cultivation, that the coming man might eat his bread in the sweat of his brow,

until his destiny shall be fulfilled, and the prophetic picture of his future realized.

These were the first steps of the Japhetite progress in Central Europe, and they gave his energies full occupation for many generations. The time required for the conquest of such formidable antagonists was great in extent; and while thus engaged, nothing is known of his progress beyond the result. He had no inclination, and no opportunity, for the cultivation of science, arts, literature, or commerce, like his brethren on the sunny shores of Greece and Italy. The Greek, in the occupation of a fertile soil and genial clime, had opportunities for the employment of his mind in acquiring and perfecting those accomplishments, while his brethren, toiling in the school of adversity, were being trained and disciplined for those intellectual struggles that characterize the conflict which has ended in the complete triumph of the European of the present day over the forces and powers of nature. In this respect we may regard Greece as the nursery of the Japhetic race, where the first rudiments of knowledge were acquired and realized, and Central Europe as the school in which the Japhetic mind was

disciplined and prepared for the active business of manhood, where knowledge is perfected and utilized by self-reliant energies, created, elevated, and stimulated by early and severe training. Following out this view, we shall be led to distinguish the different stages of progress in time by the great landmarks of justly admired names, which appear on the highways of history as contributing to our stores of knowledge, the increase of civilization, and the expansion of the Japhetic race throughout the earth.

Greece, more properly denominated Hellas, was the stage on which the European Japhetite first exercised his civilizing powers. In territorial extent it was a mere speck on the face of the globe, consisting of a few cities on either side of a narrow sea, studded with islands scarcely discoverable upon the chart of a continent; and yet it became, in the hands of the Japhetite, a fortress that withstood the great Eastern powers, and stayed the bad ambition that sought to plant their noxious civilization and unholy institutions in the Mediterranean, and throughout Europe. The name of Grecian has been ever held in respect by all who cherish freedom and independence of thought and

action; and admire the mental qualities and physical energies of the handful of people who beat back the Hamite princes of the East, and secured those blessings for their future generations in the west. Nor will such regard be lessened by the consideration, that those who thus garrisoned the isles of the Gentiles were pre-ordained, by the providence of God, to generate and extend a better civilization, and raise a higher standard of moral and political principle throughout the West, on the ruins of the sensual and selfish Phœnician.

The earliest of the race who became conspicuous in history were the Hellenes, who came to replenish the earth in those regions about the time of the exodus, 1500 B.C., under the leadership of Hellen, the son of Deucalion. They entered Greece by the way of the Hellespont and the northern extremity of the country. The lands they came to occupy were then in the possession of a race, or group of races, known as the Pelasgi, whose previous history is veiled in obscurity; but it is certain that they too were of Aryan or Japhetic extraction, though less aggressive in disposition, and more addicted to agriculture and peaceful pursuits than the war-

like and impulsive Hellenes. According to Herodotus, the ancient name of Greece was Pelasgia; and Theocritus and Strabo state that the Pelasgi were the earliest lords of Greece, before the Trojan war, which occurred about 1280 B.C. That conflict, as sung by Homer, is generally considered to be a record of the great and final struggle between the Hellenic and the Pelasgic elements, the result of which was to send forth the latter to people the Italian peninsula, and through them the south-western countries of Europe, with the Aryan race.

It has been suggested that the Homeric poems perform the same office for the Grecians, or western Japhetites, that the Vedas, the sacred books of the Brahmans, do for those of the east, and the Old Testament Scripture for the Semites, in preserving the thoughts, feelings, and principles that actuated the forefathers of their race. The Iliad and Odyssey are historical, so far as they present us with the ancient manners, customs, and institutions of the early Greeks; and also as to the chief events and personages of the country before, and at the time of, the Trojan war. When critically studied, they bring before us the character, accomplishments, and

action of those pioneers of western progress: "Simple and yet shrewd, passionate and self-constrained; brave in battle, and gentle in converse; keenly living in the present, yet with a large discourse over the future and the past; as he is in body, full-limbed and tall, so he is in mind towering and full-formed." Such is the early Greek, as eloquently and accurately depicted by Mr. Gladstone;* and these qualifications, as compared with those of the neighbouring Phœnicians, at once suggest that the time had come, in the history of the world, for a race of higher moral tone to take up and carry on the great work of civilization, which had been more of a curse than a blessing to humanity under the conduct of the godless and overbearing Hamites.

Nevertheless, it must be acknowledged that the germ of the accomplishments of the Greeks was derived from the Phœnician Hamites. There is ample evidence in the Homeric poems, that "the most important works of art named in Homer are obtained from the Phœnicians. Not only was this the case with the works of metal, but it was from Sidonia that Paris brought the beautifully-wrought tissues that were so prized

* "Juventus Mundi," p. 70.

by the royal family of Troy."* Builders of hewn and polished stone (λιθοι κατωρυχεες) are always found in some relation to the Phœnicians. The far-famed walls of Troy were built by Poseidon, the highly-honoured deity of the Phœnicians. All external navigation and commerce, except that of the islands and coasts of the Ægæan, appears to have been in the hands of the same people at the Homeric period. They were styled by Homer νανσίκλυτοι,† or "ship famous;" and, as we have seen, Greece owed to the Phœnicians the gift of letters and the art of writing, though they did not come into common use until after the time of Homer.

But whatever of art was learned from Phœnicia was purified and quickened when it came into contact with the Greek mind. Their refined taste and intuitive perception of the beautiful elevated and expanded everything they touched, and adapted their knowledge to higher purposes than the mere selfish utilitarianism which influenced the sensual Hamite race in all their dealings with the outer world. With such principles of action, expanding civilization would have proved a blighting curse, such as civiliza-

* "Juventus Mundi," p. 123.

† "Odyssey," xv. 414; xvi. 227.

tion too often proves itself even under Aryan guidance, if unaccompanied with the influence of a higher morality, and that sense of responsibility which flows from a purer and more spiritual religion. The intellectual faculty which leads to the investigation of the secondary causes of natural phenomena was, as we have seen, the characteristic which distinguished the Aryan from the Semite. And it was the increase of knowledge, thus acquired in the field of the physical sciences, that was to be productive of the predicted enlargement of Japhet.

We have no reason to suppose that the Hamites ever made any advance in the physical sciences, with the exception, perhaps, of Astronomy. In the clear unclouded skies and genial clime of the East, the ancient Chaldæan and Egyptian could not but contemplate the starry hosts of the heavens, and study their motions. The recurrence of days, months, and years, the periodical return of spring and summer, of autumn and winter, and their connection with the changing positions of the heavenly bodies, must soon have attracted their attention. They formed the heavenly bodies into constellations, and gave them names. They distinguished the planets

from the fixed stars; and by keeping a record of the eclipses, they were able, to some extent, to predict their recurrence. It is probable also, that they made use of their knowledge for the purposes of navigation; for the Phœnicians and Arabians are said to have been proficient in the art of "night sailing," which probably meant steering by the stars. But astrology, which may be said to be the Satanic perversion of the noble science of astronomy, appears to have ultimately become the chief aim and end of their study of the heavens. But, however that may be, no progress was made by the Hamite towards the discovery of the laws that regulated the motions of the heavenly bodies. That step was reserved for the sons of Japhet; and the earliest intimation of a knowledge of the spherical form of the earth, which is the first important astronomical fact attained by man, is to be found in the books of Aristotle, about 350 B.C. About two hundred years later, 150 B.C., Hipparchus approached the true conception of celestial phenomena by resolving the apparent motions of the heavenly bodies into an assemblage of circular motions; but, placing the earth in the centre of the universe he failed to plant his foot on the next step to

astronomical truth, which was not attained until after an interval of one thousand six hundred years, as will presently appear. Ptolemy is the next name of note that occurs in the history of this science. He wrote about 150 A.D., and verified and developed the theory of Hipparchus, which thus became known as the "Ptolemaic system," but he carried the science no farther.

In the science of mechanics, Archimedes, who lived about 250 B.C., established the doctrine of the lever, the parent of all the mechanical powers, which multiplies force, gives the thews and sinews of giants to the feeblest man, and enables him to conquer nature, and perform with facility and simplicity the most stupendous works. The same philosopher discovered some of the most important properties of the centre of gravity, and propounded the fundamental proposition of hydrostatics, thus opening the way to the employment of fluids in various ways, to assist in the great work of human progress. The foundation-stones of the physical sciences were thus laid, for the first time, in the Grecian era. But further knowledge in that direction was stayed. The Grecian mind had reached its limits; and the Romans, always admittedly inferior to the

Greeks in mental qualifications, made no progress beyond. The intellectual powers of the pagan Japhetite could not approach nearer to the discovery of the laws of nature; and minds emancipated from the humiliating effects of a false religion, and imbued with the elevating principles of Christianity, were required to carry on the work of human progress, and develop those general laws which bring us nearer to the God of Nature, and reveal the mind of the Creator in the works of His creation.

From the commencement of the Christian era to the middle of the sixteenth century, there was no enlargement of the fields of scientific knowledge, and yet it was in that stagnant interval, by some called the Dark Ages, and by some the stationary period, that the Japhetic mind, which was destined to carry on to higher perfection the knowledge attained by the Greek, was formed and disciplined for that onward march of civilization, which has characterized the last three centuries of the Christian era.

In the sixteenth century, agriculture had subdued the land of Europe to yield its increase; thorns and thistles had given way to fruits and cereals, and wild beasts had retreated before

domesticated animals; scattered tribes throughout the central and western countries of the continent had united and become nations; towns and cities were built; manufacturing industry and commerce had begun to operate; systems of government were established; and laws and customs were constituted and consolidated. This, too, it is of importance to observe, was the period of the dying out of paganism before the dayspring of Christianity, when the Japhetite was abandoning his myths and idols, and drawing near to the tents of Shem, whose Lord God was to be his God. And it is remarkable, that the progress of scientific knowledge, as developed by the Greeks, was arrested from the beginning of the Christian era until the Reformation had proclaimed that the chains of superstition were giving way, and the inquiring mind was emancipated from the thraldom of the dogmatic theology and the sacerdotal innovations of mediæval Christianity.

Sacerdotalism, which interposes the human element between God and man, and forbids approach to the Deity without priestly intercession, has existed in all times and in all places from the beginning. The subjugation of the minds of the many to the dictation of the few

pervaded all the religions of the pagan world. In Babylonia, Egypt, and Greece, the sacerdotal order assumed and exercised uncontrolled dominion over the consciences of the masses, and prescribed and diverted their religious belief. In Persia and India, the pure theism of the early Aryans had been soon converted into idolatry and polytheism by the aggressive innovations of the self-seeking Brahmanic priesthood.

Among the Jews, the duties and offices of the priests were so defined and regulated by their divine appointment, that they could not be varied, extended, or continued beyond the dispensation that closed with the death and resurrection of the Saviour. And yet the spirit of sacerdotalism, though wholly repugnant to the principles and precepts of the Gospel of Christ, was, at a very early date, revived in Christianity, and asserted the right of a priesthood to stand between the Redeemer and the redeemed, and to be the vehicle of salvation to mankind. Ignorance and superstition were the foundation-stones of the baneful system, and true knowledge its destruction. And therefore, as long as knowledge was in the hands of a limited section of the community, priestcraft was in the ascendant.

The intellectual system that prevailed in the days of mediæval Christianity, led men to look back, analyze, and explain the opinions of a few previous authors, such as Aristotle and Plato, and to discountenance in every way observation and experiment, the life-blood of physical philosophy. Many of the fathers of the church revived and imposed the opinions of Socrates, that the only valuable philosophy is that which teaches us our moral duties and religious hopes. And thus it was, that dogmatism and intolerance were the chief causes of the centuries of intellectual stagnation, as regards physical science, that intervened between the scientific activity of the Greek and that of modern Europe. And yet, while science slumbered, art was flourishing in the stationary period. The printing-press and paper, gunpowder and glass, the mariner's compass and clocks, painting and architecture, and many other useful inventions and arts, were the productions of the latter years of the Middle Ages. But no mechanical or chemical principle that was not known to the Greek, was required for their discovery or perfection.

This was the state of Europe down to the sixteenth century, when scientific inquiry began

to revive; the call to advance was sounded, and the work of civilization became rapidly progressive. Sacerdotalism recognized its enemy in the new spirit of inquiry, and war was declared between ecclesiastical authority and the philosophers that rages to the present day. It would be a mistake to suppose that those who upheld the pretensions of the priesthood were ignorant of the truths of philosophy. All that the church required was submission to her authority, and that her dogmas should be received, even against the evidence of the senses. Thus it was that the authority of the church was vindicated, when Galileo asserted, in obedience to her dictates, that the earth was stationary, and immediately after repeated his assurance that it moved nevertheless. The Jesuit editors of "Newton's Principia," in like manner, yielded a feigned submission to the same authority, when they prefixed to their publication a declaration, that they admitted the motion of the earth only as an hypothesis, professing to obey the decrees of the Pope against the possibility of such a state of things.*

* The following is the extraordinary declaration of the editors, P. P. Le Sueur and Jacquier, which will be found at the com-

Similar impositions on the part of Romanism, and submission on the part of her subjects, are the means by which that usurping power has ever since been seeking to crush the freedom of thought and action that is so hostile to her pretensions. The misbelief that is inculcated in a superstitious mind by sacerdotalism is as destructive to the souls of men as the disbelief that flows from rationalism; and the reasonable service of the true Christian lies between the two extremes of believing too much and too little.

The printing-press, the great invention of the fifteenth century, was beginning to flood the minds of the many with intellectual light; and knowledge was no longer the monopoly of pre-

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mencement of the third volume of their edition. "Newtonus in hoc tertio libro telluris motæ hypothesim assumit. Auctoris propositiones aliter explicari non poterant, nisi eâdem quoque factâ hypothesi. Hinc alienam coacti sumus gerere personam. *Cæterum latis a summis Pontificibus contra telluris motum Decretis nos obsequi profitemur.*"

It is remarkable that Osiander, one of the editors of the works of Copernicus, for similar reasons thought it advisable to term the new views an hypothesis, and not, as Copernicus himself had done, a demonstrated truth. In the preface Osiander states, "Neque enim necesse est, eas hypotheses esse veras, imo ne verisimiles quidem, sed sufficit hoc unum, si calculum observationibus congruentum exhibeant."

judiced and dogmatizing churchmen. The invigorated sons of Japhet, entering on the manhood of their race, took up the long-neglected thread of scientific discovery, and after a slumber of sixteen centuries, physical science renewed its now resistless course. Astronomy, which had slumbered from the days of Ptolemy, was awakened into life, at the close of the fifteenth century, by Copernicus, who propounded for the first time the doctrine that the sun is the true centre of the celestial motions. This theory explained with simplicity and completeness all the obvious stellar phenomena in the heavens, and for ever extinguished the geocentric theory of the Greek philosophers, which had placed the earth in the centre of the universe, and subordinated all the heavenly host to our planet. The system of Copernicus was confirmed by the telescopic discoveries of Galileo, at the commencement of the seventeenth century (1609), viz., the visible irregularities of the moon's surface, the moonlike phases of the planet Venus, the satellites of Jupiter, and the ring of Saturn. His further discoveries and verifications of the laws and action of falling bodies, and the influence of the motions of

matter at the earth's surface, opened the way to the great discovery of Sir Isaac Newton, as to the physical relations of the several parts of the universe to each other. Galileo was followed by another celebrated philosopher, Kepler, who established that the distances, periodical times, and velocities of the celestial bodies that revolve about the central sun, were connected by numerical and geometrical laws that prevailed throughout the whole planetary system.* But the glory and merit of interpreting those laws, according to their physical meaning, were reserved for his renowned successor, Sir Isaac Newton.

This great philosopher, about the middle of the seventeenth century, following up the discoveries of Galileo and Kepler, established by strict mathematical demonstration the existence of the law which pervades the whole universe, binds the celestial bodies together, and reduces

* Kepler's laws were three :—1st. That the planets move in ellipses, of which the sun occupies one focus. 2nd. That the areas described by the radius vector are proportional to the times of describing them. 3rd. That the squares of the periods of different planets are proportioned to the cubes of their mean distances from the sun. The first law determines the figure of the orbit, the second regulates the velocity of the planet, and the third establishes harmony among all the planetary motions.

their motions to harmony and order. This is the law of universal gravitation, by which all the particles of matter in existence, from the smallest pebble on the earth's surface to the solar mass itself, gravitate towards each other, with forces directly in proportion to their masses and inversely as the squares of their distances. The simple proposition on which this grand discovery rested was, that the force which caused the apple to fall from the tree to the ground was the same force that retained the moon in her orbit, and guided the earth and all the planets in their elliptic courses round the sun. It was indisputably the most sublime and important physical discovery that has ever dawned on human intellect, and was the means of transforming the whole of physical astronomy into a system of celestial mechanism.* The Copernican system was ratified and perfected, and Kepler's formal laws were explained by mechanical reasons. The stars were known in their courses, the secret paths of the wandering comets were searched out, the occurrence of eclipses of the sun and moon predicted to a moment, the cause

* Humboldt's "Cosmos." Vol. II. p. 308.

and particulars of the flux and reflux of the tides were explained; and by it the existence and laws of planets have been, in our own days, detected and defined, long before they had entered the field of the most searching telescope.* Man, emancipated from the superstitious dread of comets, eclipses, and meteors, the offspring of credulous ignorance, thenceforth surveys the heavenly host as on a chart spread before him, and assigns to each of them, with certainty, its position in the realms of space, from the beginning of time to the confines of eternity.

Many great names are associated in this rapid upward march to the high platform of physical science, on which Newton was the first to plant his foot. Copernicus discovered and pointed out the way to astronomical knowledge. Galileo and Kepler led the scientific mind up to the true theory of physical astronomy. Newton apprehended and fully developed the law that explained at once the structure of the universe; and Lagrange and Laplace have since applied and extended

* The discovery of the planet Neptune by Adams and Leverrier in 1846 was a triumphant confirmation of the theory of gravitation.

it, by developing and demonstrating the elements of the stability of the planetary system.* The sons of Japhet had, for the first time, penetrated the sanctuary, and proclaimed the laws and ordinances by which the great Author of the universe has governed the kingdom of nature, since the creation of the heavens and the earth.

But while so much has been done, since the revival of scientific knowledge, to improve our acquaintance with the celestial host, and the laws which regulate their motions, great progress has also been made by succeeding philosophers to increase our knowledge of the past history and present condition of our earthly abode and its inhabitants. Sea shells and other marine organisms embedded in the rocks and clays around them, were familiar objects to the inquiring Greek, attracted his curiosity, and excited speculation. But no theory was propounded to account for the phenomena. No classification of the rocks of which the earth's

* The disturbance that must arise from the mutual attraction of the planets to each other, naturally suggests that the planetary system contains in itself the seeds of its own dissolution and destruction. But Laplace has proved, by the infinitesimal calculus, that there are elements of stability in the system, which insure the preservation and continuance of the "life" of the planets, by restraining the disturbances within certain limits.

crust is composed was attempted by them; nor was the order and succession of the animal and vegetable creation investigated, or even suggested. It is only within the last century, that the patient and laborious research of the geologist has unfolded the history of the formation of our globe, through uncountable but distinguishable ages, from a beginning, when it was without form and void, a dark untenanted watery waste, without light or life within its chaotic precincts, until it has become the abode of animal and vegetable vitalities of every form and class, from the sightless zoophyte to lordly man—from the lowliest fucoid to the stateliest forest tree. Every stone in the fair fabric, from the foundation, has had its place assigned to it, and the relative ages of all the known members of the animal and vegetable worlds have been acertained and fixed. The law of progress, from the lower to the higher forms of life, has been established to be the law which God imposed upon Himself in the structure of the planet, and in the creation of the organisms with which it has been furnished. And while the information, thus brought home to us by the persevering industry of the geologist, has en-

larged the knowledge of organic and inorganic matter, and realized valuable instruction to guide the miner in his search for the useful minerals which are stored up for the use of man in the bowels of the earth; to teach the agriculturist how best to make the ground yield her increase abundantly; and to direct and lighten the labours of the engineer in his arduous undertakings; it has also established the authenticity and inspiration of the first page of God's revelation to man, and stamps it as the word of truth.

From the heavens and its host, and the earth and its organisms, the Japhetite has turned to contemplate and analyze the beauteous elastic fluid, known as the atmosphere, which encircles the earth like a silver robe. Its existence was not known to the Semitic race; and until the revival of knowledge in our age of progress, air was considered to be a simple substance. But it has now been resolved into its constituent gases, oxygen, nitrogen, and carbon; and it was discovered, that while in their combination they are the vehicle of light and life to all terrestrial beings, they also constitute a medium through which the animal and vegetable world mutually sustain and supply each other's wants. The

animal inhales the air, and thereby separates the carbon from the oxygen, appropriating the latter to its own support, and sending forth the carbon as pabulum for vegetation; while on the other hand, the vegetable distils the atmosphere, keeping the carbon to build up its own tissues, and sending forth the oxygen to sustain and vivify the animal creation. With such acquired knowledge, man's dominion over this department of his earthly abode has been largely and usefully extended. The laws of nature which explain the phenomena of rain, dew, clouds, vapours, winds, and tempests, which were hidden mysteries to the Greeks, and indeed to all who lived before the last three centuries, have been ascertained, developed, and utilized, for the protection and preservation of the human race, and the increase of their enjoyments of the bounties of Providence, in a variety of ways too numerous to detail; while the theory of heat, which proves the derivation of all mechanical action on the face of the earth, and every manifestation of power, vital, and physical, from the sun's rays, is the discovery of living philosophers, who are daily leading the Japhetite mind farther and farther into the recesses of nature, and making

it more familiar with the Divine economy, which created and regulates the material universe.

Of the science of Optics, which treats of the properties of the wonderful element of light, and investigates the mode by which the colour and form of external objects are conveyed to the human mind, little was known to the Greek beyond the elementary laws of reflexion. They observed that the angles of incidence and reflexion of the rays of light were always equal. But though the still more important phenomena of refraction had been noticed and discussed by them, its simplest laws were not developed until the era of progress had commenced, when Newton made some valuable discoveries connected with light, and, by a single experiment with a glass prism, resolved the sunbeam into its many constituent colours. The occultation of Jupiter's satellites on their entrance into the shadow of their planet, led to the knowledge of the velocity of light; but the discovery of the mode in which light is propagated was reserved for philosophers of our own day. Newton had propounded the emission or corpuscular theory of light, which supposed it to consist of small particles projected by luminous bodies with

inconceivable rapidity, and fine enough to pass through the pores of transparent media, exciting vision by striking on the optic nerve. This theory was adopted by the most eminent philosophers; but was at last disproved by its failure to account for whole classes of the phenomena of light. It was first opposed by the celebrated astronomer Huyghens, and after much discussion and experiment, was finally overthrown, within the last fifty years, by the labours of Thomas Young, an Englishman, and Augustin Fresnel, a Frenchman, who adduced a multitude of facts inexplicable by Newton's emission theory; and have established and explained the physical action of light, by showing that its propagation by undulations in an elastic medium accounts for reflexion, refraction, diffraction, dispersion, and all other known optical phenomena, as completely as the theory of gravitation has accounted for the motions of the heavenly bodies.

This theory, known as the *wave* or *undulatory theory*, has been further established and applied by the labours of Airy and Hamilton, of Cauchy and Lloyd, who have developed and explained numerous optical phenomena on mechanical principles. These discoveries have resulted in

the establishment of the important and interesting fact, that a substance or medium of extreme elasticity and tenuity, through which the undulations of light operate, and without which all the heavenly bodies would be invisible, pervades every part of sidereal space from which a ray of light can reach the eye. This substance is called "*Luminiferous ether*;" and by this ether the vibrations of the molecules of luminous bodies are taken up and transmitted through it in waves which, impinging on the retina of the eye, excite the sensation of light. Thus, as sound is known to be propagated by undulations or waves of air, so light and heat are transmitted by undulations or waves of ether; and the existence of the one substance is as certain as the existence of the other. By these discoveries the understanding mind is supplied with another proof of the wondrous wisdom that has designed and framed the universe, and connected all its parts in mysterious unison with each other.

Of Electricity and Magnetism the ancients had little knowledge beyond the obvious facts that amber and some other substances attract small bodies, and that the magnet attracts iron But the laws and connection of these occult

forces were unknown until the beginning of the eighteenth century, when it became apparent to scientific inquirers, that the spark and shock of the electric machine were issues of the same force that is the cause of thunder and lightning in the atmosphere. And heaven's artillery, so awe-inspiring to the mind of man, and so destructive to his edifices and ships, has been rendered comparatively harmless by the simple contrivance of the conductor, which captures the kindling shock, and buries the destructive fluid in the earth or sea. "The spreading of the clouds above, and the noise of the tabernacle," whose causes were supposed to lie beyond the comprehension of the Semitic mind, in the days of the patriarch Job, are no longer secrets. More recent investigations have shown that electricity, like gravitation, pervades all terrestrial matter whatsoever its nature, solid, gaseous, or fluid, and extends to the sun and the other celestial bodies. The way has been opened, and many are exploring this department of knowledge. But much remains to be discovered, and much to be explained.

It has been observed, that the flood of light that is poured from the bright star that bursts

forth on the approach of the charcoal points that complete the voltaic battery, leads the scientific mind to anticipate the proof that electricity is the source of the light and heat which the sun pours upon the earth, and throughout the planetary system; and which may open the way to a still higher class of knowledge, and bring us some steps nearer to the God of creation. As it is, this subtle agent has been utilized in a marvellous manner, by means of the electric telegraph, to convey with speed that transcends calculation, over continents and beneath oceans, political, commercial, and domestic intelligence to and from the uttermost parts of the earth. Man's dominion over this element of nature has only commenced, and still greater services it may yet be required to render to him. Heat, and light, and motive power are all combined in electricity; and may we not hope that, with its assistance, some or all of them may be procured and applied for human use, more economically and effectively than by any other known expedient—so that, even though all the stores of that important mineral, coal, on which man is now so dependent for light and heat and mechanical power, were to be used up and exhausted, as

some have predicted they will be, we need not despair of a substitute from the hands of the same Almighty Providence, that has never failed to supply man's wants as they arise, in the hour of need?

As regards Magnetism, its real origin is yet to be revealed. Faraday, in our own days, has discovered that all substances are acted upon by magnetism, and that the majority of them are feebly repelled by the magnet; though iron, and a few other substances, are strongly attracted. The field of inquiry is large and inviting, and many are now exploring it.

The Mariner's Compass, the most useful known application of magnetism, was undoubtedly in use in the thirteenth century. It is probable that Europe owes the adaptation of the directing powers of the magnet to the purposes of navigation to the Arabians, and that they again were indebted for it to the Chinese.* But it was, comparatively speaking, an unsafe guide for the mariner, until a more perfect acquaintance with its properties, and the laws of electric magnetism, acquired by the observation and experiments of modern philosophers, supplied us

* Humboldt's "Cosmos." Vol. II. c. vi.

with a more exact knowledge of the phenomena of the variation and dip of the needle in different parts of the earth's surface. The far-famed navigator, Christopher Columbus, has not only the merit of having first discovered in the Atlantic a line without magnetic variation, but also, by marking and considering the progressive increase of westerly declination in receding from that line, given the first impulse to the study of terrestrial magnetism in Europe.

This great man of thought and action, and other bold contemporary spirits, were the authors of those remarkable geographical achievements that distinguished the close of the fifteenth, and the early portion of the sixteenth century, which may be termed the great transition epoch from the Middle Ages to the modern age of progress. The discovery of America, its extent and form, the passage to India round the Cape of Good Hope, and the circumnavigation of the globe, the fruits of the sagacious enterprize and determination of Columbus, Cabot, Vasco de Gama, and Sebastian de Eleano, in a period of about thirty years, from 1492 to 1522, may be said to have doubled at once to the inhabitants of Europe the works of the creation, presenting

nature in variously new aspects, and enlarging the boundaries of the natural sciences. These discoveries on the surface of our planet were attended with a great increase of man's knowledge of celestial objects by the contemporaneous invention of the space-penetrating telescope. The multiplication of physical phenomena gave an impulse to the physical sciences that has ever since been increasing, to the extension of man's dominion over the elements of nature, and the consequent enlargement of the boundaries of civilization.

Among the ancients, fire, water, earth, and air were supposed to be the simple elements of which all nature was composed; and until the revival of scientific knowledge in our age of progress, Chemistry was but a name. Until the seventeenth century, water and air had not been resolved into their constituent gases, and were considered to be simple substances. But since science has become progressive, Chemistry has become one of the highest labours of the human intellect. It not only analyzes every form of matter, but it creates new compounds that had no previous existence in nature, and has become connected with every department

of physical science. It has made us acquainted with the composition, structure, and functions of the several parts of the human body, and taught us the mode in which the processes of breathing and digestion are carried on. It has enlarged the knowledge and power of the agriculturist over the soils under his management, to increase their productiveness; and is aiding man in the discovery and application of sanatory expedients, by which, not only is the health of the individual secured, but the well-being of large communities is promoted, and the evils arising from increasing crowded populations mitigated.

How little was known of Physiology before the age of progress is apparent from the fact, that the true theory of the circulation of the blood through the veins and arteries of animals was, for the first time, propounded by Harvey in the seventeenth century; and how great has been the advance in comparative anatomy, we may gather from the fact, that the celebrated Cuvier, who died in the year 1830, and his successors in that department of science, have been able, from a single fossil bone, to reconstruct animals they had never seen, but whose

existence and form have been verified by subsequent geological discoveries.

Such are the principal inductive physical sciences, whose birth and growth within the last three hundred years attest and illustrate the capacity and quality of the intellectual powers peculiar to the Japhetite, and which have never been found in any other race of mankind. The forces which operate on mundane matter have been extended to the celestial bodies; and the earth and planets, with their attendant satellites, have been assigned their proper places in the planetary system, and the planetary system in the universe. Their paths have been defined in space, and their periodical movements calculated to a moment of time. The precise shape of our globe has been determined. The axis on which it revolves has been measured, and its mass has been weighed, as it were, in a balance. The same may be said of all the other planets in the solar system. The ocean and atmosphere have been analyzed and resolved into their constituent gases, and the secondary causes of meteorological phenomena made known to man. The sunbeam has been severed into its many-coloured component rays;

and its heat has been traced out as the source of all mechanical action, organic and inorganic, on the earth; while the subtle electric spark, from being an object of terror, has been captured, reduced to submission, and converted into the busy messenger that conveys intelligence between the widely separated families of mankind. The minds that have reached these intellectual heights were not slow in discovering and developing the hidden properties of matter, and converting them to their own use, to accelerate the career of civilization.

It would not be possible to enumerate the mechanical arts and contrivances, by means of which, in these latter days, the products of nature have been utilized, and her laws adapted by the triumphant Japhetite, to the increase of human knowledge, and the expansion of human power. But we may observe that, three hundred years ago, the barometer and the thermometer, by which the pulses of the atmosphere are felt, enabling man to regulate temperature and guard against the injurious effects of wind and rain, storm and tempest, were unknown. No microscope or telescope had then revealed the minute and magnificent wonders of the worlds

within worlds, and the worlds *beyond* worlds, that were invisible to unaided human sight. The air-pump had not been thought of; and water, the most ductile of earthly elements, had not been imprisoned in the hydraulic press, and coerced, under the superintendence of a single hand, to raise or move hundreds of tons weight, and perform other stupendous labours for man. And, above all, the steam-engine, the most important and generally useful of all our adaptations and mechanical contrivances, though suggested and discussed, had not been realized until within the last hundred years. Here let us pause, to regard and estimate this mighty combination of natural and mechanical powers that European man has so recently taken into his service, and which has done more to increase man's productive power than all his other discoveries and inventions put together.

Steam, the product of the simple combination of fire and water, must have been a familiar object to all people in every age of the world; and we have reason to think that its expansive or elastic force was known and utilized to some extent in the Grecian era, and early in the age of progress. But the method of applying it had

no analogy to the mode in which it has been applied in modern engines, and was of no practical utility. The first time that the true theory of the applicability of steam as a motive power was propounded, was about the middle of the seventeenth century, by an English nobleman, the Marquis of Worcester, who has left, in his "Century of Inventions," a description of a machine that entitles him, in the estimation of his countrymen, to the honour of having been the inventor of the steam-engine. Whether he ever actually reduced his theory to practice, by constructing a working engine, is not certain. But, however that may be, though some clumsy attempts were made early in the eighteenth century to construct engines to relieve the Cornish mines of the water that was choking them, steam power cannot be said to have been perfected until the year 1769, when the far-famed James Watt, having applied his vigorous intellect to the solution of the problem, after many failures and disappointments, succeeded in perfecting an engine that soon displaced the slow and costly machinery of his predecessors, and supplied the world with a motive power that was never known before.

This engine, improved and perfected by various ingenious contrivances, was at last converted into a rotative engine, which adapted it to the requirements of every branch of industry; and it has ever since continued to be the motive power in every important manufactory, and has been applied extensively to agriculture, and for various domestic purposes. The power-loom and the spinning-jenny were called into existence to clothe the world. The deepest mines were not only relieved of the water that was rendering them useless, but were, by the same means, supplied with wholesome air, an indispensable requisite for those who were working them. By steam power, coal is brought up from its depths to vivify us with light and heat, and to supply the fuel necessary for its own working. Its application to the printing-press is not the least of the many important services it renders to mankind, for without it our daily intelligence and periodical literature could not be furnished, to satisfy the craving appetite of the millions for a knowledge of passing events, and of the opinions, speculations, and discoveries of thoughtful men. The increased communication between the widely severed members of the human family,

facilitated and encouraged, as it has been, by the adoption in all civilized countries of cheap postage, could not have been carried into operation without the aid of steam; and the electric cables, that bind together the dwellers in the most widely separated parts of the earth, could not have been manufactured or laid in their ocean beds without the assistance of the steam-engine. In short, it has become the indispensable servant and drudge of man; and, in Great Britain alone, steam performs the work of more than two million of horses.

From manufacture this power was soon extended to *navigation;* and with its aid the mariner, whose existence was a constant struggle against baffling winds and irresistible currents, defies the hostile elements, and finds his destination with certainty and precision. Of no less importance was the adaptation of steam power to *locomotion*, which was not accomplished until the year 1832, when George Stephenson placed the model of the present locomotive on the Liverpool and Manchester Railway. How railways and railway traffic have progressed since that date is known to all. One hundred years have scarcely spent their course since this mighty power was

first applied to manufactures; sixty years since it was adapted to navigation; and nearly forty since the locomotive commenced its triumphant career on iron roads; and by means of these mechanical contrivances, the conditions of life have been essentially altered, the destiny of mankind has been powerfully affected, and the whole world has undergone a greater social revolution in a century, than in the whole of the rest of the Christian era. The vast material and intellectual wealth of Europe and America has accumulated from a very small capital in a comparatively short period of time; and if progress is to continue with the same multiplication of speed and volume that marks the progress of the last few years, the work of the Japhetite will soon be completed, and his destiny accomplished.

Everything has assumed colossal dimensions. Monster exhibitions and monster armies—monster guns and monster ships—monster hotels and monster shops—are the order of the day. Luxuries and literature, formerly confined to the few, are now provided for the million; and the simple offspring of fire and water is the source from which this mighty flood of innova-

tions has issued on the earth. Unknown as a power a few years ago, it has become a necessity in the affairs of men and nations—the life-blood of the social system. Our iron roads and steam navigation are the veins and arteries of civilized communities. They provide the daily bread, and all the necessities and luxuries of life, for the increasing populations of the increasing towns and cities of the world. And if the power of steam were to be suddenly suspended by some freak of nature, it is not too much to say, that the heart of the great human family would cease to beat; social and political chaos would ensue, and ruin as sudden and complete as that of Babylon, as portrayed in the "Book of the Revelation," would fall on the kingdoms of the civilized world: "In one hour so great riches is come to naught; in one hour she is made desolate."

Nor has the great concern of religion been stationary in this rapid onward movement of the last three centuries. The propagation of the gospel, and the acceleration of Christ's kingdom in this age of progress, is worthy of record, though it is but a glimmering of the light that is to shine in that age of the world when all shall

know the Lord, from the least to the greatest. Eighteen hundred years ago, the knowledge of the Most High God, and of His dealings with the children of men, was confined to a handful of Jews, the children of Shem. The sons of Japhet abandoned the Lord God of their father Noah, soon after they first set their faces east and west, to fulfil their mission throughout the earth. Darkness covered the lands of their adoption, and gross spiritual darkness accompanied their steps, for two thousand years, until the Sun of Righteousness arose, when the standard of gospel truth was transferred to the hands of the Gentiles, and Japhet began to draw near to the tents of Shem. Slowly and secretly, for fifteen hundred years of the Christian era, the leaven worked among the generations of Japhet. The seed of God's word was sown, but it was sown among thorns. The tares were abundant, and there was little ripening of fruit until the harvest of the Reformation, in the sixteenth century. Since then, the true gospel has been preached to those who are willing to hear and receive it. The Bible has been sent into many lands. And though spiritual ignorance, and contempt of God's word, still overshadow the kingdoms of

the world, there are few places without some faithful witnesses of the truth, and watchmen on the walls of Zion have not been silent. Wherever civilization has entered, missionaries of religion have followed. The records of the Bible Society, and of other religious associations, both at home and abroad, attest that in this as in all other intellectual acquisitions, a progress has been made, within the last three hundred years, unknown and unprecedented in the history of mankind.

But it would be a mistake to suppose that progress *in religion* has been at all commensurate with progress *in civilization*. The pride of intellect and sense of power, which characterize progressive civilization, have little in common with the humility and meekness that prepare the soil in which true faith and personal piety take root downward, and bear fruit upward. The spirit that is leading the rulers of nations to expend the ingenuity of their practical philosophers in the invention and fabrication of implements of destruction and material of war, is not the Spirit of God. The sound of the battle does not harmonize with the message of peace and good-will to all men. But let it

suffice for the believer in God's never-failing providence, that we have a divine assurance, confirmed by all that has passed and is passing, that though such things are, the end is not yet. Wars shall cease in all the world. Swords shall be turned into ploughshares, and spears into pruning-hooks. All that is evil in progress will be found to bear its own seed of corruption, while all that is good endureth for ever.

Such are some of the most striking of the attainments in the acquisition and expansion of knowledge which have signalized the last three centuries, worthily, as we have seen, designated "the age of progress;" and the master minds which have been chiefly instrumental in the wondrous development, are the undoubted descendants of those sons of Japhet who colonized Central Europe after the dispersion at Shinar. Their languages, and those physical and mental characteristics which distinguish them from all other races of mankind, establish their common origin, or source, which history, tradition, and experience fix in the East. The patient endurance and untiring perseverance which enabled them, in their early career, to grapple with, and subdue, the forces of nature,

created that self-reliant and observant spirit which has become part of their nature, and has fitted them to enter on and maintain the high position that the modern European and his American brethren have been holding in the world since Christianity, relieved, to some extent, of the gloom and degrading influence of superstition and dogmatism, shed its beams on their benighted minds. Then it was that the expanding spirit that was the birthright of the sons of Japhet became manifest. The propensity to investigate and search out the laws of nature, and how they operate in the production of natural phenomena, and a desire to share the counsels of the Most High, and to become fellow-workers with Him in the production and development of the useful and the beautiful, are the distinctive peculiarities of the race that is leading the van of human progress, and confirm their title to be called the sons of Japhet. Other races have been, and are, inventive and utilitarian; but the Japhetic faculty is expansive and creative, producing that enlargement of population and extension of territory that is verifying the prediction of Noah.

The ancient Egyptians have left abundant

evidence of an artistic genius in the utensils and implements which have been found stored up in their pyramids and catacombs; but they do not appear to have possessed the higher quality of mind which converts facts into science, and generalizes knowledge, to the increase of man's power over the elements of nature. A remarkable instance of the absence of such a quality in the Egyptian, and its presence in the Grecian, mind, is found in the speculations which Herodotus has recorded relative to the causes of the summer floods of the Nile. He informs us, concerning the nature of this river, that he had not been able to learn anything from the priests, or from any other Egyptian, though he questioned them very pressingly. When he asked them, what is the power by which the Nile is, in its nature, the reverse of every other river—overflowing in the summer, and low in the winter—he could obtain no satisfactory explanation from any Egyptian.* The Grecian mind expressed a desire, which was part of its nature, to discover the reason and cause of the phenomenon, which the Egyptian mind did not feel; and Herodotus proceeds to enumerate a variety of reasons

* Rawlinson's "Herodotus," vol. ii. p. 24.

assigned by Grecians to explain the cause of these Nile floods, and adds some of his own—none of which, however, approach the truth since established. But the discussion illustrates the existence of a tendency in the early Grecian mind to inquire after physical causes, and that such a faculty was not shared by the Egyptian.

The often asserted claims of the Egyptians to have been the source from which the scientific knowledge of the Greek was derived have been investigated, and long since rejected by competent authorities. The Greeks were, as we have seen, indebted to them, and to the Phœnicians, for many of the practical arts and accomplishments of civilization; but *the scientific faculty* that adds link to link in the great chain of causation was the peculiar heritage of the Aryan or Japhetic race. The existence and exercise of the faculty is, to some extent, if not altogether, due to the genius of the Japhetic languages. Metaphysicians have shown that language and thought are necessarily connected, and react on each other. It is, therefore, more than probable that, without the Japhetic language, the Japhetic turn of thought would not

exist. And thus, as in the case of the Semite, so in that of the Japhetite, the peculiar frame of mind that induces the performance of the work imposed upon them by the divine decree, had its origin at Shinar.

Japhet was to be enlarged; and the prophecy is being fulfilled. It is one of the laws of nature, that as production increases population also increases; and as population extends, so the countries inhabited by weaker and less-favoured races will, unless some special interference of Providence occurs, be appropriated by the higher and more intelligent race, until the progeny of Japhet shall be enlarged to the extent of the habitable globe. With the aid of nature's powers, as exemplified by the steam-engine, production is unlimited. No demand can be made that the industry and enterprise of the European and American manufacturers of the present day cannot supply; and the obvious result is, that new homes in other lands are sought out, to be peopled by the over-flowing population of the more civilized portions of the earth. The wide prairies of the new world are being gradually taken from the native races, who know not, and are incapable of being

taught, how to subdue and cultivate them. The broad and deep forests of North America are falling before the axe of the irrepressible European. The great continent of Australia is also in process of occupation by the same people, to the exclusion of the aboriginal inhabitants. The climate of Africa, the vast population of China, and the cold, inhospitable highlands of Central Asia, render those regions less inviting than the more tractable soil and genial climes of America and Australia; yet even into these districts of the earth the European Japhetite is forcing his way, and creating a demand for his unlimited supply. Japhet is being enlarged; and the oldest of our prophecies has proved to be the well-spring of history, and the fulfilment has been continuous from the days of Shinar to the present hour. Mediæval sacerdotalism may pretend and protest; but its puny efforts are vain to stay the torrent of freedom of thought and action, which are operating, for good or for evil, to enlarge the boundaries of Japhet.

All this, interesting and instructive as it is to the historian, the political economist, and the philosopher, is still more so to those who study

it by the light of revelation. Why should not the Christian philosopher trace back the cause of the present position of the civilized world, and the source of its population, to the destiny predicted of the family of Noah, as the scientific philosopher has traced back the inhabitants of Europe, by their languages, to their cradle in the East? The word of God is even more fixed and immutable than the laws of nature. Though He tarry, He will not fail; and what nobler employment of the human intellect can be conceived, than to explore the events of the world, and to read in the history of human progress, that all that has happened was ordained by the Almighty from the beginning, and declared in the most ancient of all the records in the possession of man, and has so happened because the word of the Lord endureth for ever?

We can trace back the pedigree of the highly-cultured European of the present day to ancestors, who, journeying from the East, converted a wilderness inhabited by savages into the garden of Europe. We discover them, in the early twilight of the world's history, entering the primeval forests of Central Europe, in which

they were hidden for two thousand years; and we again see them emerging into the day, and coming, at the same time, out of spiritual darkness into the marvellous light of gospel truth; and invigorated by that light, we behold them taking up the long-neglected thread of scientific inquiry that had dropped from the hands of their Grecian brethren, when they had reached the limits assigned to the pagan mind; and thenceforth they are found perfecting their knowledge of nature and nature's laws, and summoning her conquered forces to obey and to serve them, in extending their power over the material elements, to the increase of all that is necessary for the well-being of man, and the enjoyment of his existence. All this was ordained while the great Aryan family, that is now encircling the globe, and leavening the earth with their institutions, were in the loins of their father Japhet; and the Providence of God has been with them from the commencement of their work to the present hour.

It rests with the sons of Japhet to carry on to its issue the civilization of mankind. The outward flow of progressing humanity is fair

and promising to the eye; but the current of evil runs dark and deep beneath the surface. As man consists of body and soul, so the development of his well-being requires, not only material civilization, which enlarges, as we have seen, the numbers and borders of the civilizing race, but a corresponding progress in the moral culture of the community. To improve man's social condition, by multiplying the conveniences and luxuries of life, is the natural inclination and genius of the Japhetic mind; and the sons of Japhet experience no difficulty in carrying on such a work to its perfection. But to educate the minds of the many up to the true standard of Christian morals is not so congenial to their intellectual and philosophic tendencies, and requires self-denying effort, which few of them, comparatively speaking, are disposed to practise. The pride of intellect, the love of riches, and the lust of power, which are the natural products of increasing civilization, do not harmonize with the self-sacrificing humilty and submissiveness that are the essence of the true Christianity which was taught by the Saviour, and preached by the Apostles. Hence it is, that the rapid advance

of material civilization has never been accompanied by a corresponding advance in the moral culture of the community; on the contrary, it is found, that the higher the intellectual attainments, and the greater the prosperity, the more prevalent is the contempt or perversion of God's word. The Babylon of the Revelation, which typifies the climax of progressing civilization, presents to view a community which combines the highest commercial prosperity and the most refined luxury with a low moral condition and gross apostasy; and all are buried together on the confines of a better dispensation, typified by the New Jerusalem, which is to be the scene of a future reign of righteousness and peace on the earth.

With such a downward moral tendency of those engaged in the development of the great physical agencies of civilization, those of Japhet's sons who recognize the presence of the Lord God of Shem in the affairs of mankind must, each of them in his own time and place, labour to leaven their generations with the knowledge that realizes a future beyond the narrow precincts of human life. The encroachments of ra-

tionalism on the one hand, and of superstition on the other, leave little room for the diffusion of the precepts and doctrines of the Gospel of Christ among the rapidly-increasing populations of Christendom; yet the voice that whispers "Peace on earth, good-will to man," may be heard at times, in the noisy struggles for individual and national supremacy that are daily deluging the earth with physical and moral evils; and acts of Christian charity, dictated by Christian faith, are mitigating, if they cannot prevent, the rude effects of unrestrained hatred and ill-will that rule in the hearts of the unregenerate among the sons of men. More than this the most sanguine believer cannot expect; for the perfection of humanity, *to be effected by human agencies*, is a dream of the philosopher that will never be realized. The great experiment of man's ability to rule himself and the world around him, that has been in operation throughout all the generations, from the Builders of Babel to the philosophers and legislators of our own days, is still working with intensity that increases as his dominion over the elements of nature is increasing. But war and discord,

fraud and violence, still prevail, and will not cease, until God shall take to Himself His great power, and "the kingdoms of this world are become the kingdoms of our Lord and His Christ."

CHAPTER V.

The Adamite.

"*These are the generations of Noah.*"—Gen. vi. 9.

THESE are the generations of Noah—three families of the same race, flowing out from a single source, and yet always distinguishable and distinguished from each other, throughout the past ages of the civilized world, not only by their languages, but by moral and intellectual attributes peculiar to each, which have influenced their several destinies, as we have been tracing them, from the beginning. These destinies correspond to those that were predicted of the three sons of Noah before their tribal separation, and manifest the patriarchal declaration to have been the fountain of the world's history from that time to the present. Whether we contemplate the precocious progeny of the impious

Ham, or the monotheistic descendants of Shem through Abraham, or the expanding sons of Japhet, in each and all we hear an echo of the patriarch's sentence throughout all their generations: "Cursed be Canaan"—"Blessed be the Lord God of Shem"—"God shall enlarge Japhet, and he shall dwell in the tents of Shem."

The Hamites were the first to found a dynasty, and take a leading political position in the affairs of the world; and Scripture fixes the date of Nimrod's Chaldæan kingdom, which has been remarkably confirmed by a variety of independent secular testimonies, all tending to the same conclusion. The course of this tribe is traceable, as Cushite and Egyptian, Canaanite or Phœnician, in Mesopotamia, Arabia, Egypt, and Northern Africa, through the hazy atmosphere of pre-historic times into and through the era of authentic history, closing with the Carthaginians, who were members of the same stock. With their fall, the political existence of the Hamite came to an end, so completely, that it is doubtful if even a scanty and obscure remnant of this people, so long remarkable for worldly pre-eminence, can be recognized at the

present day. This, however, is certain—they held high position throughout the East, and on the shores of the Mediterranean, for nearly two thousand years; they circled the globe with their colonists, planted their religious and political institutions in the most distant countries, and disappeared when the western Japhetites came into light, and asserted that moral and physical superiority which has ever since been maintained.

The career of the Semitic branch of the Caucasian, or Adamite, race has been preserved in the pages of the Bible, the oldest and most authentic of all the books in the world. "Blessed be the Lord God of Shem," was inscribed on the banners of the seed of Abraham, from the days of that patriarch down to the destruction of Jerusalem, and their expulsion from Judæa. Since then, the conquering sons of Japhet, entering into the tents of Shem, have taken up the standard of the outcast Semite, and will continue to hold it, until the scattered Israelites shall return to their own land, and the full enjoyment of the promises made to their forefathers, Abraham, Isaac, and Jacob.

As regards the Japhetites, their history may

be said to be the history of European civilization. It commences with the Grecians, who became the rivals of the Egyptian and Phœnician Hamites long before the days of Homer, who lived about 1000 B.C. The siege of Troy, the subject of the Iliad, which was a contest for supremacy between high-minded heroes and statesmen of the Japhetic family, on the shores of Greece, occurred about three hundred years before that era, in the days of the judges of Israel. The Greeks were then a great and powerful people; and all we know from written history of the Japhetite before that time, and indeed until the first Olympiad, 776 B.C., is mythical and legendary, except that, when the tenth chapter of Genesis was written, some of them were inhabitants of "the isles of the Gentiles," the well-known Grecian archipelago. The branch of the same family who emigrated eastward penetrated as far as the Ganges, where their further progress was stayed by the enervating effects of the Indian climate; their expansive forces became weakened, and the Mongolians have ever since hemmed them in on the north and east.

Thus all the knowledge we possess on the

subject, whether derived from sacred or profane sources, tends to establish as undoubted fact, that about four thousand years ago the Caucasian race was in its infancy; and that, while two of its tribes gradually became possessed of Mesopotamia, Arabia, Judæa, Egypt, and the northern shores of Africa, the third tribe, true to its destiny, went forth east and west to people the lands they now occupy in Asia, Europe, and America. The territories thus possessed by the Caucasian race are well defined on the map of the world. On the north and east, they are ethnically bounded by the Mongolian, Malay, and Australian races; on the south, by the Negroes of Africa; and on the west, by the American Indians. Such is the present position of these rulers of history and promoters of the only true civilization and religion that now prevails on the earth. But what was the ethnical condition of these same territories when the Caucasians started forth on their mission four thousand years ago? This is an important subject for consideration; and one that the recent additions to our knowledge of pre-historic times have been forcing on the attention of the religionist. It cannot be evaded by dogmatic asser-

tion and narrow interpretation of the Semitic scriptures, in the presence of ascertained and realized facts, but must be honestly and fearlessly met and discussed.

To say that those countries, which are now the abode of the civilized Caucasian, were uninhabited by human beings before the dispersion at Shinar, is to ignore and reject the information respecting the antiquity of the human race, that some of the highest intellects in our own days have been collecting for their fellow-men in the fields of geological and archæological science. If those who are best qualified to pronounce on such questions are to be trusted, Europe was, long ages before the advent of the Caucasian, inhabited by human beings, whose stone and bone implements, still existing in abundance, were identical with those in use among many of the uncivilized savage races in modern times; and whose peculiarly shaped skulls, which have been exhumed in many places throughout the continent of Europe, proclaim them to have been of a type of humanity as inferior to the European of the present day as any of the modern Negroes, Australians, or American Indians.*

* "Adam and the Adamite." Chaps. ii. and iii.

Never has man existed, however savage his state, who has not been possessed of defensive weapons for his protection, and of implements for hunting and fishing to provide for his daily wants; and if weapons and implements of types that are in use among uncivilized savages of the present day are found, as they have been, in abundance, and buried in clays and gravels that could not have been disturbed for many thousands of years, it is as certain that the savage was an inhabitant of our continent untold ages before the Mosaic date of the creation of our forefather Adam, as that the civilized man is now an inhabitant of the same countries. The relics of those ancient occupants of the soil of Europe tell their history as clearly and intelligibly to those who can read it, as the ruins of palaces and temples record the presence of civilized man in the same countries at a later period. They were, and are not; and their place is filled by the superior race advancing westward to replenish the earth, before whom they disappeared, as the Red American Indian is gradually disappearing before the same race still advancing westward in the New World, and as the native Australians and Maories are melting away

before the same dominant and encroaching people in Australia and New Zealand. Those countries, now in process of redemption from their uncivilized aborigines, and the southern and western coasts of Africa, to some extent, present us with an exact picture of the progress of the Japhetite throughout Europe in prehistoric times; and unless, by God's decree, some unforeseen changes take place in the present progress of the world, the result will be the same in those continents as in our own—the aborigines will disappear, as some inferior races have already disappeared, within the experience of the present generation, and the expanding Japhetites will be the only dwellers in the land.

Again, turning eastward, the ancient records of the Hindoo Aryan Japhetites reveal the fact that, on their entry into India, they too encountered and subjugated an inferior race of aboriginal inhabitants in that country. In the hymns of the Rig-Veda, the Aryan invaders are inferentially stated to have been of fair complexions, inasmuch as the people they found there are described as "dark-skinned." These latter are called, in the Vedic poems, Dasyus and Rakshakas, and are painted in extravagantly

dark colours as demons and monsters. They were probably of the same type as those now known as the Malay or Australian. A large class of the population of the Deccan and mountain districts of Hindostan are a people that are clearly distinguishable from the Hindoo Aryan by a Mongolian aspect and Turanian dialects. These are probably emigrants from northern and central Asia, of a later date. But, however that may be, it is certain that the western Japhetites, when they first crossed the Himalayas, found races inferior to themselves in possession of the Indian soil they came to colonize.

The Hamite and Semite Caucasians, who bordered on Africa, never penetrated as colonizers beyond the Valley of the Nile, and the southern shores of the Mediterranean into the Sahara; and in those countries they have been stationary, like a barrier between the Japhetites and the interior of the African continent, for four thousand years. But the persevering enterprise of the European is, in our own days, breaking through these obstacles; and our Livingstones and Bakers, Grants and Burtons, sons of Japhet, are now exploring and seeking an entrance for

our overflowing populations into the interior of the vast and hitherto unknown and misapprehended continent of Africa; and unless climate and soil forbid, the abode of the Negro will, in a few generations, be the emporium of commerce and the home of the Japhetite, in the same manner as the hills and valleys, the plains and prairies, of the United States and British North America are now, and have been, the abode of the same people, since the pilgrim fathers landed on the shores of the New World, about two hundred years ago.

There is no evidence of any but Negroes having ever been the inhabitants of the interior of Africa. The Egyptian monuments show, not only that they have been in existence from the earliest times, but that they had been captured for slaves, and brought into Egypt by a superior race, as far back as the reign of Thotmes IV., in the eighteenth dynasty, about 1700 B.C., and of Rameses III., in the twentieth dynasty, about 1300 B.C. Long processions of Negroes are depicted on monuments of those eras, which faithfully represent the woolly head, the projecting jaw, and the black colour of the Negro of the present day. Egyptian scribes are repre-

sented as registering these slaves with their wives and children, just as the slave-hunters of modern times have been making property and profit of the same unhappy race, on the western coast of Africa, in our own days. On the same monuments, the round-headed, triangular-faced Mongol, and the well-known Jewish visage of the Caucasian Semite, are also recognizable. Thus, in the days of Joseph, who was a contemporary of Thotmes IV., about four or five hundred years after the dispersion at Shinar, Africa must have been peopled with Negroes, in the same manner, and probably to the same extent, as in our own days ; and unless coerced by Scripture evidence to the contrary, the conclusion is inevitable, that it was so peopled many centuries before that time.

The great value of these monuments of the eighteenth and twentieth Egyptian dynasties is that they bring before our eyes the Negro in form, complexion, and social position, as he lived and moved in those remote times. But further, frequent mention is made in some of the hieroglyphic inscriptions, so abundant in the Valley of the Nile, of conflicts between kings of Egypt long anterior to Thotmes IV. and Rameses III.,

and the Negro tribes of the interior of Africa. Among others, two of these inscriptions, of the eleventh dynasty, about the time of Abraham, mention a great victory gained by Amenemha III. over the Negroes; and there is a fragment in the Museum of the Louvre of the thirteenth dynasty, about 1920 B.C., which bears on its base a long list of subjugated Negro nations.*

Thus, when the sons of Noah entered on their career, they were surrounded on all sides by other races of mankind, some higher and some lower than the others in the scale of humanity, but all inferior to the new race who were commissioned to increase and multiply, and to replenish and subdue the earth. These are facts that must be kept in mind in searching out the early history of mankind; and, if facts, they must be consistent with the Scripture record of primeval events. That record does not pronounce that Adam was *the first created of human beings on the earth.* It only declares, that about six thousand years ago God said, "Let us make *a man*, or Adam (אָדָם), in our image, after our likeness," and that thereupon God created *the man* (הָאָדָם) in His own image,

* "Manual of Ancient Hist. of the East." Vol. i. pp. 215, 218.

who by transgression fell from his high estate, and became subject to the penalty of death. His descendants were subsequently destroyed by an extensive inundation, with the exception of one family consisting of eight individuals, who were saved in an ark, and from whom have descended the great Caucasian or Adamite race. While inheriting the patrimony of degradations that were consequent on the fall of their progenitor, they have also inherited some of the physical and intellectual qualities that must have been annexed to the man created in the image of God and after His likeness; and with that inheritance they went forth to leaven the world with a civilization unknown before.

But further, so far from Scripture discountenancing and discrediting the doctrine that other races of mankind were inhabiting the earth when Adam came into being, there are strong indications in the sacred narrative of there having been other races *then* in existence; for Cain, who was the only surviving son of Adam when Abel was slain, is represented as leaving his father's house with a mark to protect him from violence apprehended at the hands of some hostile people then existing. It is also recorded of him that he

married a wife, who ought not to be presumed to have been his sister, and built a city in the land of Nod, that required builders and inhabitants—all which implies that there were, at that time, dwellers on the earth outside the precincts of the Adamite family. There is nothing, therefore, in the sacred primeval history of the Adamites that forbids us to entertain the theory of pre-Adamite races, if geological and ethnological facts require it.

With the exception of this episode of Cain, little is to be found in the Scriptures that directly relates to any other race than that of Adam. The history of *the Adamite* is the theme of the Bible. The fall of their progenitor, which was, as it were, demonstrated and intensified by the rapid moral descent of his firstborn, and his consequent expulsion from the family circle, could scarcely have been related without following the outcast Cain into his exile and new associations, accompanied with a token of Divine protection still extended to him. But when the Adamite began to multiply on the face of the earth, the Scripture history is exclusively their own, and nothing is found relating to any strangers, beyond a few unavoidable allusions,

such as that "there were giants (Nephilim) on the earth in those days," before the flood, and the Rephaims, Zuzims, and Emims, who are mentioned in the fourteenth chapter of Genesis, when Melchisedek appears on the scene, and the Anakims and Avims, all of whom are described as remnants of a race of giants, who were the aboriginal inhabitants of the land of Canaan, when the Adamites entered in to possess it.*

The unity of mankind, or the derivation of all from a single pair of ancestors, is a general proposition that has found favour with the religionist and the scientific philosopher, with those who take the Scriptures for their guide, and those who reject them as of any authority on such a question. It is this apparent agreement (for it is nothing more) between the religionist and the philosopher that has contributed to shut out the truth so long from superficial inquirers; for the religionist often appeals to the philosopher's theory of the unity of races to support his own proposition, that Adam and Eve were the progenitors of all the races of mankind that have ever appeared on

* Deut. ii. 10–23.

the earth; whereas it is utterly destructive of it. The religionist subscribes to the doctrine of the unity of races, because the Bible is supposed to have so spoken, and because a common humanity encourages the hope that eventually all shall be bound together in one common bond of peace and charity. The philosopher welcomes the theory, because it simplifies the operations of nature, illustrates the popular dogma of development or selection, reduces everything to his favourite principle of natural cause and effect, dispensing with the necessity of a supernatural interposition of a higher power in the production of the successive items of the creation. Both admit that the Caucasian is the highest type of man; but while the religionist insists that the savage is the result of *a process of degradation* from the higher to the lower type of humanity, the philosopher reasons on the principle, that the Caucasian is the result of *a process of elevation* from the lower to the higher.

Here the religionist, who has been contending on supposed Scripture grounds for the unity of race, finds himself at issue with the philosopher contending for the same proposition on scientific grounds; the one assuming that the highest

type of humanity was the first in existence, and the other insisting that the lowest had precedence in time. Neither of these disputants has, therefore, any right, as is frequently done, to rely on the authority of the other in aid of their respective propositions. The phrase, "Unity, or origin, of race," has a different meaning, according as it is used by one or the other. The man of science, on alleged scientific grounds, derives Caucasian man, not merely from the lowest species of humanity, but descends to a lower depth to seek his parentage in the monkey, the ape, or the gorilla. On the other hand, the religionist derives all the human races, savage as well as sage, as lineal blood descendants from the Adam of Genesis, made in God's image six thousand years ago—the highest type in the scale of humanity. The one makes him the youngest, and the other the oldest, member of the great human family. Does the truth rest with either of these parties, or is it to be found with those who account for the state of the world, filled, as it now is, with so many different specimens of humanity, by advocating the doctrine of the plurality of races—that is to say, that Mongols, Negroes, and other semi-civilized and savage races, have re-

spectively descended from ancestors of similar types, and the civilized and civilizing Caucasian from the man, Adam, made after the likeness of his Creàtor; and who alone, by the exercise of the intellectual powers conferred upon him, has found his way into the sanctuary of God's counsels, in His mode of framing and furnishing, sustaining and perfecting, the heavens and the earth, and all that therein is?

The doctrine of the plurality of races rests, in a great degree, if not wholly, on the principle of fixity or persistence of race; and that principle would appear to be established by the fact, that there is undoubted evidence that, as far back as the days of Joseph, 1700 B.C., the three races of Negro, Mongol, and Caucasian were as surely in existence, and as distinguishable from each other, by their peculiar traits, as they are at the present hour. That no change should have taken place, not only in the frame and features, but in the relative social positions of these races, throughout the long lapse of nearly four thousand years, is of itself strong evidence that time alone cannot operate to efface or modify their peculiar characteristics. The Mongol that is now the inhabitant of Central and Northern

Asia, and the Negro that is in the occupation of Central and Southern Africa, are manifestly the same, in all respects, as the Mongol and Negro that stood before the artist who depicted their forms and employments on the Egyptian monuments thirty-seven centuries ago; and there is good ground for the argument, that if the human family had been in existence as many centuries before that date, they would have exhibited the same diversity of complexion, feature and anatomical structure.

We have clear evidence, also, that the undoubted descendants of the Adamite Noah are of the same type, physically and morally, as their earliest ancestors. The Egyptian monuments, the Assyrian sculptures, so recently exhumed, and the Grecian and Roman statues, which have preserved the forms and features of the Caucasian of those days, present the anatomical configuration of the European, the Persian, the Hindoo, the Hebrew, and the Arab of the present day. Whatever social changes time may have brought with it to the sons of Adamite or pre-Adamite, it has left the fleshly frames of each unchanged as God in His wisdom made them in the beginning. And though knowledge has in-

creased, and civilization has expanded, making men more learned, accomplished, and useful in their generations, than their predecessors, no one will assert that the highest type of man that adorns and benefits the present era of the world, stands higher in the scale of humanity than Abraham or Moses, Archimedes or Aristotle, and the many other highly esteemed worthies of antiquity, who laid the foundations of knowledge on which the wisest and best of modern religionists and philosophers have been building from day to day. As, therefore, the lapse of nearly four thousand years has not operated to alter the moral or physical type of any of these three races of man, so it is reasonable to conclude, until some proof to the contrary is forthcoming, that the five hundred years that elapsed between the dispersion and the date of the Egyptian monument, to which we have referred, could not have operated to convert a Caucasian into the Negro or Mongol there depicted.

The only natural causes that can be suggested for such a transformation are the climate and soil of the countries in which these races are found. But such causes are wholly inadequate

to account for the alleged effect, especially in the short space of time allowed by the Adamite chronology; for the Esquimaux of the Arctic regions are as dark in their complexions as the Negroes of the torrid, or the Australians of the temperate zone; and if the results of recent explorations are to be trusted, we have reason to expect that the climate and soil of a great portion of the interior of the African continent are of such a nature as only to require the presence of the European, and the application of his experience and industry, to render vast districts of that country as salubrious and productive as Europe and America have been made by the same means. We know, also, that the climate and soil of Australia are much the same as those of our own country; and yet the native Australian is perhaps the lowest of all the types of humanity. And again, the Aryan Hindoo, after a residence of more than three thousand years in the sultry clime of Hindostan, has retained all his Caucasian characteristics of form, feature, and language; and presents the same contrast to the inferior races in that country that his forefathers did, when they made their first descent on the Punjaub through the passes

of the Hindu-Kush. It is remarkable that some of the Berber tribes, who, as we have seen, are probably a remnant of the Hamites, have been living on the borders of Negroland for hundreds, perhaps for thousands of years, and, so far from evincing any tendency to physical degradation, they are reported by travellers to be models of symmetry, and as furnishing the prototype, the standard figure of the human species.*

These considerations go far to establish the doctrine of the plurality of races, so far as regards the religionist. For if the Negro was a Negro, and the Mongol a Mongol, when the progenitor of the Adamites came into being, or when they were reduced by the Flood to a family consisting of eight persons, their lineage must have been different from that of the descendants of Adam, unless we suppose that Adam was not created by God, but born of some pre-existing parents of an inferior race, which would be wholly at variance with the revelation that he was made, not begotten, and that God formed him "of the dust of the ground, and breathed into his nostrils the breath of life."

* *Ante*, p. 96.

The doctrine of the plurality of races is the doctrine of a *divine creation*, as contradistinguished from the scientific dogma of the unity of race, and the propagation of the various species of mankind by natural selection. It is, in fact, the doctrine of the Bible. Without the aid of Holy Writ, the philosophic theory of the production of the human races by the unaided operations of natural law cannot be refuted. So far as philosophy deals with the question, there may be an abundance of scientific arguments in favour of the principle, but none that carry it beyond the bounds of probability; and many against it, but none that are conclusive. But if revelation is allowed to speak, the divine statement is decisive, that God made our ancestor Adam of the dust of the ground, and provided a helpmeet for him; and from the pair thus brought into being, descended the three families of Shem, Ham, and Japhet, whose work and progress throughout the earth we have been tracing.

This renders the natural and revealed history of the Adamite consistent throughout; and the authenticity of the book of Genesis ought not to be rested on the untenable proposition, that Africa became peopled with Negro descendants of

the Caucasian Adam, in the comparatively brief space of time that elapsed between the dispersion and the days of Joseph, when crowds of Negroes were in bondage in Egypt; nor on the assumption that when the Israelite encountered the Negro in Egypt, or when the sons of Japhet, carrying out their destiny to multiply and replenish the earth, encountered the aboriginal savage in Europe, or, at a later period, in America and Australia, they came face to face with members of their own family, whose forefathers had emigrated to those regions at some earlier period, of which there is no record, and had forgotten their lineage, discarded their language, abandoned their civilization, and had become transformed, not only in features and complexion, but in moral capacity and anatomical configuration. It would be difficult to avoid the further step, that a similar change might be looked for in our own descendants after a few centuries of residence in Africa, America, or Australia, unless we assume that the laws of nature, as regards the effects of time, climate, soil, or any other external condition, on the human race, are different now from what they were in the days of Noah, Nimrod, and Abraham.

There is nothing in the history of mankind to lead us to think that there was a proneness to physical degeneracy when those patriarchs were living, that has not been found to exist in the later eras of the world. On the contrary, the progressive principle appears to have been as mighty in operation in the infancy of civilization as in its maturity; and as far as history and experience can instruct us, the original types of humanity are as unchanged, from their beginnings, as the everlasting hills that surround them.

The theory of the philosopher accounts for the variety of human races by the principle of natural selection; and, conformably to the progressive plan of the animal and vegetable creation which geology discloses, ascending from the lower to the higher forms, Caucasian man is correctly placed at the top of the scale of humanity, and later as regards the time of his appearance on the earth, than any of the other races of mankind. But so far as the philosopher derives all the races of mankind from others that preceded, by procreation, his theory cannot be accepted by the religionist, who adopts the Scripture record of the formation of Adam as the special teaching of God in a matter beyond

the reach of unaided human intellect. On the other hand, those who admit the fact of the creation of the first Adam, that he was made, not begotten, ought to have no difficulty in admitting the theory that explains the existence of the various races of man to have arisen from the creation of their several and respective ancestors in different parts of the earth—the Mongol in Central Asia, the Negro in Africa, the American Indian in America, the Australian in Australia, and the Adamite on the site of Eden in Mesopotamia. The God that created the man Adam could, in like manner, have created progenitors of each of the other races in those different parts of the earth that were best suited to their physical and moral natures, though it was not necessary for the divine purposes that the origin and history of any of them should have formed part of a divine revelation of the origin and history of the Adamite. The economy of the Scriptures did not admit of instruction on any subject or matter that was not closely connected with the history of the descendants of Shem, through Abraham, to the second Adam, and the redemption by him of the ruined descendants of the

first Adam. Moses and Joshua must have been familiar with the Negroes in Egypt, and yet they are not noticed by either of them; and though other non-Adamites, who came in contact with the Semites, are mentioned in the books of Genesis and Exodus, little is related concerning them, but that they were giants, in the occupation of Canaan before the entry of the Canaanite into that country, and were exterminated by those invaders, with the exception of a remnant that fell before the Israelites at a later period.

In this view, each of these races, originating in, and inhabiting, its own particular district of the earth, may be said to be "*Autochthons*," or "*Aborigines*"—earth-born children of the soil—as described by the Greeks and Romans; but more literally and truthfully expressed in Genesis," "*formed of the dust of the ground.*" No words could describe more accurately the fact of Adam having been an "*Autochthon*," or aboriginal of Eden in Mesopotamia, as all the other races were, in like manner, respectively formed of the dust of their native lands. Each of the inferior races was of its own earth earthy, and each was dwelling in its own lot, when God said, "Let us make a man in our image after our likeness,"

whose express mission it was, to leave the place of his nativity, or what might be termed his kindred dust, and go forth to replenish the earth to its utmost bounds—a mission that has been progressing ever since the remnant of the Adamite race went forth from the ark, and were scattered abroad at Shinar.

This mission to replenish the earth, imposed upon Adam at his creation, and re-imposed upon the family of Noah after the Flood, was not a mission to replenish the greater part of it with degenerate and stagnant savages, but to overspread it, in due time, with their own expanding and quickening progeny. The state of the world, thus explained, while it is consistent with the primeval history of the Adamite in Genesis, and with the subsequent course of mundane events, enables us to explain and account for much that has perplexed, and exercised the ingenuity of, many learned men of our own times, anxiously seeking to uphold what they conceive to be the truth, in the face of facts, hard to be understood by any who regarded the inferior races as the progeny of a man who came into existence about six thousand years ago.

Bunsen, who honestly sought to reconcile the theory of the unity of race in Noah with the ethnical condition of the world around him, was compelled to push back the chronology of primeval events some thousands of years before the Scripture date of the creation of Adam. Had he recognized the pre-Adamite theory, it would not have been a necessity with him to have thus destroyed the authenticity of the early chapters of Genesis, by converting them into a series of myths. Other religionists, who have condemned what has been considered the scepticism and extravagance of Bunsen, have themselves sought a way out of the same difficulties, by discrediting *in general terms* the same chronology, which ought to be as sacred to the believer as the text itself, of which it is an all-important and indispensable part. How much better would it be for the cause of revealed truth, to admit, first, that non-Adamite races were in existence on the earth when the first of the Adamites came into being, and second, that the first of the Adamites came into existence seventeen hundred years before the foundation of Nimrod's kingdom in Mesopotamia, than to deny both the one and the other of these pro-

positions, and thus to eliminate all significance from the early chapters of Genesis. While this view of the truth is withheld, the philosopher, in possession of ethnological facts that demonstrate man to have been living on the earth ages before the Adamite era, hesitates on the threshold of revelation, and seldom realizes the truths laid up for him in that storehouse of spiritual instruction. His knowledge is a stumbling-block in the way of his religious inquiries, and the divine scheme of creation and redemption is too often cast aside, and replaced by vain theories of man's existence without the aid of a Creator, and of his perfection without the help of a Redeemer.

This brings us to the consideration, whether anything is to be found in the New Testament that is inconsistent with the pre-Adamite theory; and above all, whether the great doctrine of redemption, as revealed to us, admits of the salvation of the pre-Adamite and his descendants through Christ. In no place, either in the Old or the New Testament, is it stated that Adam was the first created of human beings. He is called the "*first Adam*," and also "the *first man*," but only in contradistinction to our

Saviour, who is styled in the same passages "*the last Adam*," and "*the second man*."* The first Adam was made in the likeness of God. There was a something of the divinity in him; and he was endowed with immortality, subject to forfeiture if guilty of disobedience. By transgression of the divine command, he became subject to death; and the penalty was entailed upon his descendants, and was inherited by them with their blood. To restore them to the life they had been deprived of, and to secure their immortality, the second Adam, who was the brightness of God's glory, and the *express image* of His person, took upon Him the form of a son of Adam, redeemed by His death the fallen Adamite from the curse, and restored to those who will receive it the life that had been forfeited. To perform this work of redemption, it was necessary that the Redeemer, the second Adam, should be of the lineage of the first Adam; for according to the Levitical law, which shadowed out the divine ordinance, neither the land, nor the Hebrew, that was sold

* These and similar texts of the New Testament will be found fully discussed in "Adam and the Adamite," pp. 290-306. Third edition.

to a stranger could be redeemed by any but one of his own kin.*

But though it was necessary that one of Adam's lineage should atone for Adam's sin, it is nowhere expressed, or implied, that the effect of Christ's sacrifice was limited to His own kinsmen after the flesh. On the contrary, language seems to fail the apostles in declaring that it is without limit. St. Paul's declaration is, that the *whole creation* groaneth and travaileth, waiting for the adoption, to wit, the redemption of our body. St. John saith, He is the propitiation for our sins, and not for ours only, but also for the *whole world* (1 John ii. 2). And again, the Gospel, or good tidings of salvation, were sent into *all the world*, to be preached to *every creature* (Mark xvi. 15). These, and other expressions to the same effect, are wide and comprehensive enough to embrace in the scheme of salvation those who are not of the lineage of Adam, if any such there are. And therefore, assuming that there were pre-Adamites, and that the inferior races which are surrounding us on all sides are the descendants of those pre-Adamites, the way of salvation revealed in the

* *Vide* Lev. xxv. 25-48. Jerem. xxxii. 7, 8. Ruth iv. 5.

Scriptures is as open to them as to the sons of Adam. Christ died *for all*, in the largest sense of the term; and the millions of savages that have passed, and are passing away, from life, without having heard the Saviour's name, are in no worse condition, as descendants of pre-Adamite ancestors, than if they are to be considered the progeny of Adam. In either case, they are dependent on the uncovenanted mercies of God; and it is nowhere stated, or implied, that the blood of Adam is a necessary qualification to entitle any to become partakers of what has been purchased for humanity by the blood of Christ. All may enter, "where there is neither Greek nor Jew, Barbarian, Scythian, bond nor free, but Christ is all, and in all."*

All that was required of the Ethiopian eunuch, to qualify him for baptism, was, that he should believe with all his heart; and St. Paul asks of those who sought to limit the boundaries of God's grace, "who can forbid water, that these shall not be baptized, who have received the Holy Ghost as well as we?"† May it not in like manner be asked, can any one confine the gift of the Holy Spirit, or faith in

* Colossians iii. 11. † Acts x. 47.

Christ, to the sons of Adam after the flesh, if others of a different lineage are to be found on the earth? There is nothing unscriptural in the consideration, that as by the transgression of the first Adam, his race forfeited immortality, and fell in that respect to the level of inferior races of mortals which were surrounding him, so by the redemption of the Adamite the lower strata of humanity were raised up with him, and found the gates of everlasting life opened for every human creature under the whole heaven. Thus it is, that the doctrine of a pre-Adamite creation enlarges the sphere of God's mercy, and enlightens our conceptions of the divine scheme of salvation; and the believer should learn to welcome it as a new and interesting page in the history of the dealings of a good and gracious Providence with the creatures He has made.

Men's minds have been so long educated in the idea that the Adam of Genesis was the progenitor of all the human races, of every form, feature, and complexion, on the face of the earth, that it requires time and perseverance to induce a new train of thought on the subject in the great mass of mankind. But though slow in

its advance, the truth must prevail in the end. In this view, the chapter of human progress that records the issue of the struggle between ecclesiastical authority and increasing scientific knowledge is instructive and encouraging; and the series of untenable propositions to which religionists have vainly, from time to time, sought to commit the Bible, leads us to hope that each step in such knowledge is bringing us nearer to a right understanding of what has been written for our learning in its pages.

The rotundity of the earth, which was known to the Grecian before the Christian era, does not appear to have been seriously questioned by the Church; probably because the Scripture speaks of it as "the round world." But the existence of Antipodes was as firmly contested by some of the early fathers, as the existence of pre-Adamites has been denied by religionists in the present day, and on similar grounds. Lactantius and Augustine, in the fourth century, without denying the globular form of the earth, denied the existence of inhabitants on the opposite side, on the ground that no such race is recorded by Scripture among the descendants of Adam. And again, in the eighth century of the

Christian era, Boniface, the Archbishop of Mentz, condemned Virgil, the Bishop of Saltzburgh, for propounding the existence of Antipodes, being shocked at the assumption, as it seemed to him, *of a world of human beings out of the reach of the conditions of salvation;* and Pope Zachary was invoked to censure the holder of this dangerous doctrine. In the twelfth and thirteenth centuries, the Councils of Tours (1163), and of Paris (1209), forbade the monks the sinful reading of writings on the physical sciences; and even a few years before the discovery of America by Columbus, the rotundity of the earth was noted as an unsafe doctrine.* Roger Bacon, the great pioneer of the revival of the physical sciences, was accused of magic, and imprisoned for fourteen years by two popes, Nicholas III. and IV. The decrees of the Church against Copernicus and two of his disciples (1616), and the condemnation of Galileo, a few years after, for holding and teaching that the earth moved round the sun, and the declaration of the Church against such heretical doctrines, are well known. Even in our own days, and in Protestant communities,

* "Montfaucon Collectio nova Patrum." Vol. II.

it has been insisted that we were taught by the Scriptures that God had made the whole universe, inorganic and organic, in six natural days; that death was not in the world before the fall of Adam; and that the Flood in the days of Noah had covered the entire surface of the globe, destroying every living creature on the earth except one family and a few animals: yet it is now conceded by all reasonable religionists, that the text of the Bible is capable of a construction that is consistent with the undoubted facts that progressing scientific inquiry has made known to us.

All these apparent inconsistencies between the word and the works of the Almighty have been brought into harmony, by the correction of prevailing misconceptions of the meaning and purport of the Semitic text of the Bible, and necessarily so. The plan of Providence is from everlasting to everlasting, and His Word is true from Alpha to Omega. When the former is realized, our understanding of the latter is enlarged, and its true sense developed.

"I doubt not through the ages one increasing purpose runs;
And the thoughts of man are widened by the process of the suns."

Thus, when the earth was circumnavigated,

the doctrines of the Church against the existence of Antipodes was found to have no place in the Bible; and when Newton discovered the law of gravitation, and demonstrated the motion of the earth on its axis, and round the sun, all religionists who dared to exercise their reason, modified their understanding of the Scripture text, that the sun moved round the earth, and that the earth was immovable. And again, when geology, at a later period, brought to light the antiquity and order of the pre-Adamite creations, the religionist who comprehended the facts, learned, at the same time, that the Scripture did not pronounce that the earth and all that therein is were created in six natural days. And so, if our development, throughout the preceding pages of this book of the history of the three families of the Caucasian race, has been verified by the course of worldly events, and the results of scientific researches, we shall learn that the Scripture record of the confusion of language was a record of the severance of the one language of the Adamites into three distinct languages; and the dispersion, the consequent separation of the three tribes for God's declared purposes at Shinar;

and further, that the Adam of Genesis was not the first, but the last, created of human beings.

Looking back into the remote past, beyond the Adamite era, as it has been defined in the Book of Genesis, the man of science discovers, far away in geologic times, the Flint folk of the Quaternary gravels of Western Europe. He also recognizes the Troglodyte occupants of the Belgian, German, French, and English caves, and the inhabitants of the Lake dwellings in Switzerland, and of the Kjockmoddens on the shores of the Baltic; all of a later period, but long anterior to the Mosaic date of Adam's creation, and the dawn of civilization. Why should the religionist question this evidence of the existence of these uncivilized pre-Adamite denizens of Europe, and refuse to accept the facts it has established, more especially when they are not inconsistent with Holy Writ? On the other hand, the religionist has evidence that is to him as convincing as those ancient relics of humanity are to the philosopher, *that six thousand years ago*, Adam, the progenitor of a superior race, came into being, and that from Noah, the tenth in descent from him, sprang three distinct families of man, by whom the

field of history has been occupied for the last four thousand years. Why should the philosopher question those facts, more especially when he finds them confirmed by the past and present ethical condition of the world? Combine these two beliefs together, and they form what ought to be the creed of the Christian philosopher, who reveres the Word of God, and does not disregard the teachings of the book of nature, thereby arriving at the divine scheme of creation, which rises gradually upwards from the inferior to the superior races of mankind, but ever subject to the guiding and controlling presence of the Creator.

By rejecting the only testimony within their reach of the fact and mode of creation, the speculations of the mere philosopher on the origin of man have always proved inconclusive, and barren of result. The reasoning of Darwin, Huxley, Lubbock, and others of the same school of thought, relegate the existence of man to an endless series of natural procreation without any defined beginning. On the other hand, the religionist, who shuts the eyes of his understanding to the evidence of the existence of pre-Adamite races, narrows the construction of the

divine revelation, insinuates distrust in the inquiring mind, and provokes hostility against the sacred record. The learning and research of the comparative philologist, and of the votaries of the later science of comparative mythology, who have concentrated the whole Aryan race into the same cradle that Scripture has allotted to the sons of Noah in the East, is set at nought; and Mongols, Malays, American Indians, and various other races of mankind are marshalled with the sons of Japhet, destroying all the significance of the severance at Shinar, and leaving the prediction of Noah without any appreciable fulfilment; while the black races of the southern hemisphere are all of them classed as descendants of Ham, in defiance of the true history of that family which has been developed by prehistoric archæology in the East.

Increasing knowledge of pre-historic times has swept away all these obsolete interpretations of Noah's prophecy, and has supplied us with more natural and satisfactory explanations of its meaning and fulfilment. The enlargement of Japhet has been explained, not by the increase of the population of the northern hemisphere of our globe, but by the expanding powers of the ever

remarkable civilized and civilizing race that has been, from the earliest times, conspicuous for intruding itself into all countries, inhabited and uninhabited, on the face of the earth; and the curse on Canaan has been fulfilled, not by an alleged physical debasement of that people from Caucasians to Negroes, of which there is no evidence, but by the political humiliation which the history of the world has made manifest. And it certainly is more consonant with the usual course of the divine government of mankind, that they should have suffered degradation by and through their own moral delinquencies, than by the conditions of climate and soil of the countries into which some of them had found their way.

These are the lessons of the past. We have seen the will of God reflected in the stream of worldly events from the days of Shinar to our own days; and from the Pisgah on which we are standing, it is our privilege to look onward to the promised land, and detect on the map of futurity much of what is coming on the earth. The believer in Bible inspiration has an assurance that the current of civilization, as it now flows, must soon experience a change. There

is a period in the world's history, styled by a prophet who wrote six hundred years before the Christian era, "the time of the end;" adding, "*many shall run to and fro, and knowledge shall be increased.*" Whether this restlessness and enlargement of knowledge is intended to characterize "the time of the end," or the period that is immediately to precede it, all must admit that it is remarkably descriptive of the present era of the civilized world. Hurrying to and fro from place to place, bringing the ends of the earth and its inhabitants together by the rushing railway and the lightning speed of the electric telegraph, accumulating and extending knowledge that increases power, and concentrates force for production, and thereby multiplying and expanding population throughout the earth, are the characteristics of our own times, and realize the prophetic decree of the enlargement of Japhet. That portion of the patriarch's prophecy is obviously on the highway to its fulfilment. The other portion of the prediction, that "Japhet shall dwell in the tents of Shem," must also be accomplished, not partially and imperfectly, as hitherto, but as effectually and completely as his expansion in

numbers and power which we have been contemplating.

"Blessed is the Lord God of Shem," was the foundation on which the Church of Jehovah is built; and Christ's kingdom on earth, the reign of righteousness, will commence with the restoration of the Semite to God's favour, and the union of the Jew and the Gentile in one Church through Christ. This will come to pass when the forces of the Gentiles shall be gathered into Zion. Then, and not till then, can Japhet be said, in the full sense of the prophecy, to dwell in the tents of Shem. On the pages of the Bible shines forth a future of righteousness and holiness, to be realized on earth, when the accumulated fruits of civilization shall be dedicated to the increase of God's glory, as well as to the promotion of man's welfare; when "the merchandise and the hire shall be holiness to the Lord," and "holiness unto the Lord" shall be inscribed even on the bells, or bridles of the horses; and the Lord God of Shem shall be exalted in all the earth.*

At that time, saith the prophet Daniel, "many of those that sleep in the dust of the

* Zechariah xiv. 20.

earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that believe shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Who are those that shall shine forth in those days? Not the mighty in power, and the renowned for intellect and influence among their fellow-men, unless their intellect and influence have been employed for the advancement of God's glory, and man's spiritual as well as temporal welfare. Moses, who represented all that was wise and powerful in Israel, when he bade the waters gush forth from Horeb's rock to supply the necessities of his craving countrymen, was to the Israelite what the philosophers and legislators of the historic era have been, and are, to the sons of Japhet. He omitted to ascribe the glory to God, and stood forth as the author, and not the mere channel of the divine bounty; and for that omission, which would be regarded as of little moment in man's estimation, the greatest among the children of Israel was excluded from the promised land. So shall it be with the noblest and most admired names that are inscribed on the rolls of history, the foremost

in the march of civilization; so shall it be with the humblest and most obscure of the sons of men—if they have not laboured in God's name, and with a single eye to His glory, they will be found on this side of the Jordan that divides the wilderness of the world, and this dispensation, from the tents of Shem, and the rest that remaineth for the people of God.

Why were Joshua and Caleb alone, of the representatives of the tribes of Israel, deemed worthy of the privilege of entering the Holy Land? It is written, emphatically and repeatedly, for our learning, that it was because "they *wholly followed* the Lord God of Israel."* They alone of all the spies, exhorted the Israelites to trust in God's promise, that He would bring them into the land and give it to them. They alone reported of the land, that it was a land which flowed with milk and honey. They were not dismayed at apparent difficulties; they staggered not through unbelief; and were brought over Jordan; while those who walked by sight and not by faith, doubting the promise and power of Jehovah to fulfil it, were consumed in the wilderness where they died. How many

* Numb. xiv. 24, xxxii. 12. Deut. i. 36. Josh. xiv. 8, 9.

of those who live in the memories of mankind, the acknowledged and respected authors of legislation and literature, of arts and science, have been, as Joshua and Caleb were, *wholly followers* of the Lord God of Israel—fearless and undoubting believers in His Word? How many of those who are labouring around us, in these remarkable days of enlightenment and progress, for the creation and expansion of the useful and the beautiful, are looking for the city without foundations, whose Maker and Builder is God? And yet without such motives and such a hope, no son of man has any interest in the labours of his life, beyond the grave. Unless he has sown to the honour and glory of God, he has no harvest in the future.

These are grave and suggestive considerations. The stream of time is rolling inexorably on. Every human being is contributing for good or for evil to swell the volume of events; and the man of one talent is as responsible as he who had five talents, for his contribution to the great sum total. The smallest and least noticed of the stones in the great edifice of civilized humanity may, in the estimation of the architect, be as essential to the

stability and perfection of the structure as the polished corners and sculptured pediments that arrest the eye, and occupy the attention, of the casual beholder. In the day when the Lord God of Hosts maketh up His jewels, and not till then, shall every man's work be known; and each must stand in his lot, as God's glory, or man's approval, has been the motive of his exertions.

THE END.

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